THE JEWISH CHRONICLE.

(ספר זכרון)

ESTABLISHED 1841.] [REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER

No. 1,093.—NEW SERIES.] FRIDAY, MARCH 7, 1890;—ADAR 15, 5650. [20 Pages Price 2d.

BIRTHS.

On Tuesday, the 28th of January, at Maraisburg, Cape of Good Hope, the wife of **EMIL SPANIER** (née Rosalie Louisa Lorie), of a son.

On the 22nd of February, at 243, Waterloo-road, Hightown, Manchester, the wife of **HARRIS PRICE** (née Flora Levy), of a son. Australian papers please copy.

On the 26th of February the wife of **MICHAEL WEITZMAN** (née Cecilia Cohnreich), 107, Graham-road, Dalston, of a son. No cards.

On the 27th of February, at 23, Lilley-road, Liverpool, the wife of **SIMON L. LION**, of twin daughters. No cards.

On the 27th of February, at 22, Portsdown-road, Maida-vale, the wife of **HENRY BRACKMAN**, of a daughter, prematurely, who survived but a few hours.

On the 28th of February, at Hanover Lodge, 77, St. Helens-gardens, North Kensington, W., the wife of **JOHN A. FINZI**, of a daughter.

On the 1st of March, at 65, New Oxford-street, W.C., the wife of **MAURICE MOSES**, of a son (stillborn). Friends and relatives please accept this the only intimation.

On the 5th of March at 51, Grafton-street, Mile End, the wife of **SOL DAVIS**, of a son. Circumcision Thursday, 13th, at 3 p.m., the only intimation. Colonial papers please copy.

MARRIAGES.

On the 3rd of November, 1889, at the Byculla Synagogue, Bombay, **HAROLD H. MUPRONEY**, Sub-Divisional Officer Bengal-Napyur Railway, youngest son of the late T. R. Mulroney, Esq., Indian Medical Department, to **EMILY BOTTENHEIM**, youngest daughter of the late B. Bottenheim of Amsterdam.

On the 5th of February, at Brougham, North Adelaide, **FLORENCE**, daughter of the Honorable **MAURICE SALOM**, M.L.C., to **LOUIS**, fifth son of Mrs. and the late **WOOLF SABER**, of 92, Sutherland-avenue, Maida-vale, and late of Sydney, Australia.

On the 23rd of February, at the bride's residence, by the Rev. Mr. Rutkowski, assisted by the Rev. Mr. Beer, **BENJAMIN SIEMMS** of Liverpool, to **ROSE COHEN**, of 53, Elizabeth-street, Liverpool.

On the 25th of February, at the Great Synagogue, St. James'-place, by the Rev. M. Hast, assisted by the Rev. I. Gordon, **JENNIE** second daughter of **A. N. AARONS**, of 1, James-street, Westbourne-terrace, to **S. J. COHEN**, son of Rosetta Cohen, late of 10, Green-street, Leicester-square, W.

On the 26th of February, at 9, Gore-terrace, Swansea, by the Rev. I. Miron, assisted by the Rev. H. Price, **MORRIS SILVERMAN**, Pawnbroker, Swansea, to **HELENA FREEDMAN**, daughter of Abraham Freedman.

DEATHS.

On Saturday, the 1st of March, at 9, Nicholas-street, St. Peter's-road, **MATILDA**, relict of the late **DAVID BLOOMFIELD**, in her 90th year. May her soul rest in peace!

On the 1st of March, ש׳ק פ׳ תצוה at 17, Belitha Villas, Barnsbury, N., **PHILIP BERNSTEIN**, aged 81. Mourned by his devoted wife and a large circle of friends.—ת׳נ׳צ׳ב׳ה

On the 3rd of March, at 3, St. Mary's-road, Westbourne-park, after a short illness, **LOUIS ISAACS**, aged 73. Deeply mourned and fondly loved by his sons and daughters, brothers, sisters, grandchildren, and all who knew him. New Zealand and American papers please copy.—ת׳נ׳צ׳ב׳ה

On the 3rd of March, at 263, Commercial-road, **SAMUEL**, the dearly beloved son of **MOSS** and **KATE SLOMAN**, aged 11 years and 2 months. May his dear soul rest in peace! American and Cape papers please copy.

On the 3rd of March, at 11, Randolph-road, Maida-hill, after 24 hours' illness, **JOSEPH KISCH**, M.R.C.S., Eng., in his 84th year.

On the 5th of March, at Sheppard-street, Spitalfields, **SARAH**, the beloved wife of **BEN DA COSTA**, and mother of Alf and Isaac da Costa, of Brighton, aged 86.

On the 5th of March, at 4, Clifton-gardens, Maida-vale, **CAROLINE**, widow of the late **BARNETT SAMUEL**, aged 68 years.

On the 6th of March, at Coborn House, 31, Bow-road, E., **GEORGE COHEN**, in his 63rd year. Deeply lamented by his sorrowing wife and family and a large circle of friends. May his soul rest in peace! American and Colonial papers please copy. Funeral will leave for West Ham on Sunday at one o'clock. Friends will kindly accept this intimation.

IN MEMORIAM.

In affectionate remembrance of **ALICE**, the beloved wife of **CHARLES S. MARKS**, died March 24th, 1886.

IN MEMORIAM.

On the 7th day of Adar, 5646, February 12th, 1886, **JULIA**, widow of the late **LEWIS HART**, of 31, Newcastle-street, Strand. Ever lovingly remembered and deeply mourned. May her soul rest in peace!

On the 20th of Adar, 5647 (March 16th, 1887), at 20, Gordon-street, Gordon-square, W.C., **JOHN COLEMAN ISAAC**, in the 85th year of his age. In ever loving memory.

In loving memory of **MAUD ISAACS**, (née Maud Woolf), who died March 8th, 1888. Gone but not forgotten by her sorrowful mother.

In ever loving memory of **BLUMA**, the beloved wife of **SAMUEL TRENNER**, who departed this life March 1st, 1888, 18th Adar, 5648. God rest her soul!

In loving memory of **ELEAZER VENTURA**, who departed this life, 16th Adar Sheni, 5649. Gone but not forgotten. May his soul rest in peace!

In loving memory of **JULIA** wife of **LOUIS ABELSON**, who died at 55, Warrington-crescent, W., on the 4th of March, 1889.

In loving memory of **MARTHA LEWY**, who departed from this life of trouble on the 20th of the 1st Adar, 5649, March 21st, 1889. Deeply mourned and fondly remembered by her sisters, Mrs. Risch, Miss Jameson, and brother, Mr. Jameson.—171, Albion-road, Stoke Newington.

In ever loving memory of **JULIA ANGEL**, (of 67, High-street, Bloomsbury) who departed this life 15th of Adar, 5649. Gone but not forgotten.

In loving memory of our dear mother, **ROSETTA RAINS**, who died the 16th day of Adar, 5649. May her soul rest in peace!

In loving memory of **JOHN ISAACSON**, of 4, Paragon, New Kent-road, who died 20th of March, 1889, 15th 2nd Adar, 5649.

In memory of **MARCUS GALLEWSKI** of Sunderland, England, and of Kimberley South Africa, who died at Wynberg, Cape Colony, January 28th, 1889. Deeply mourned. Gone but not forgotten. May his soul rest in peace!

MRS. L. HARRIS, SONS, and DAUGHTER return sincere THANKS for kind visits, cards, and letters of condolence received during their week of mourning for their late lamented son and brother.—1, Augustus-street, Cheetham, Manchester.

MRS. SOLOMON HORWITZ returns THANKS for kind visits, cards, and letters of condolence received during the week of mourning for her lamented brother.—63, Marquess-road, Canonbury.

THE Rev. M. KEIZER, SONS, and DAUGHTER return sincere THANKS for the many kind visits, cards, and letters of condolence received during their week of mourning.—17, Brondesbury-road, N.W.

MR. J. PHILLIPS returns THANKS for cards, letters, and visits of condolence for his sister.—10, Park-place, West Sunderland.

MR. DAVID LAZARUS returns THANKS for visits, letters, and cards of condolence received during his week of mourning for his late late lamented wife.—55, Leconfield-road, N.

MR. NATHAN PHILLIPS, of Bradford, with Mr. LEWIS PHILLIPS, of Hastings, return THANKS for visits, letters, and cards of condolence received during the week of mourning for their late sister, Mrs. Lyons of Plymouth.

MRS. M. SAMPER and SON return THANKS for cards, letters, and visits of condolence during the week of mourning for their late husband and father.—69, Marquess-road, Canonbury.

MRS. ARON WOLF returns THANKS for telegrams, letters, and cards of condolence received during the week of mourning for her late deeply lamented husband.—64, Union-street, Stonehouse, Plymouth.

THE TOMBSTONE to the memory of the late lamented ALFRED AARON, eldest and dearly beloved son of JAMES and AMELIA CHAPMAN, will be CONSECRATED at Willesden Cemetery on SUNDAY next, March 9th, at 2.30. Friends kindly accept this the only intimation.—1, Tavistock-square.

GREAT EALING SCHOOL, EALING, W.
PRINCIPAL - REV. JOHN CHAPMAN.

From the *Middlesex County Times.*

"Whatever may be thought of the advantages which Public Schools confer on boys intended for the Universities, there can be no doubt that for the all-round work of life, there is no educational grounding to surpass that of the best Private Schools. We recently reported a number of successes gained in the space of three months by past and present pupils of Great Ealing School. They include an Open Scholarship in Real Property Law of the value of One Hundred Guineas, given by the Benchers of the Inner Temple; a place in Honours at the Final Examination for Solicitors; a Scholarship at University College; and several successes at the London Matriculation, including a high place in the list of Honours. This would be no mean record for a Public School of 500 Boys, but for a Private School it is indeed a praiseworthy achievement."

MRS. B. ZUSMAN and the Misses LYONS return sincere THANKS for kind visits, letters, and cards of condolence received during the week of mourning for their dearly beloved mother, Mrs. Jane Lyons—5, St. George's-terrace, Plymouth.

HAMPSTEAD SYNAGOGUE AND CLASS BUILDINGS.

BUILDING FUND.

AN eligible site having been purchased in Hill Top-road, West End-lane, CONTRIBUTIONS are earnestly SOLICITED towards the above fund, and will be thankfully received by any member of the Committee, or by

Frank I. Lyons, Esq., Chairman, "Fenlee," West End-lane.
Herbert Bentwich, Esq., Vice-Chairman, The Limes, Abbey-road.
John Meredith, Esq., Treasurer, The Glen, West End-lane.
Samuel Moses, Esq., Hon. Sec, 44, Priory-road N.W.,

The first List of Contributors will shortly be announced.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

GREAT SYNAGOGUE.
DUKE STREET, ALDGATE.

SABBATH ADDRESSES TO JEWISH WORKING MEN AND WOMEN.

THE WARDENS hereby give notice that an Address will be delivered at the GREAT SYNAGOGUE, by the Rev H. GOLLANCZ, M.A., on SATURDAY, the 8th March, ש׳ק פ׳ כי תשא in the course of the מנחה Service.

The Service, which will be Choral, will commence at Half-past One.

The attendance of foreign Jewish Working Men and their families is specially invited.

By order
ALFRED HENRY, Secretary (pro tem.)

ESTABLISHED OVER 50 YEARS.
J. SAMUEL and SON,
MONUMENTAL MASONS
and UNDERTAKERS.
Works:—147, SIDNEY-STREET, MILE END.

Headstones, Tombs, and Monuments supplied for all cemeteries, in Stone, Aberdeen Granite and marble, with the Imperishable Lead Letters. Designs, &c. forwarded on application.

HARRIS and SON,
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Works: — 1A, BEAUMONT-STREET, MILE END. E.

Headstones, Tombs and Monuments supplied for all cemeteries in Stone, Aberdeen Granite and Marble, with imperishable Lead Letters. Designs, &c., forwarded on application.

A. VAN PRAAGH,
MONUMENTAL MASON,
14, ST. MARK STREET, LEMAN STREET, E.

Monuments, Tomb and Headstones erected in Stone, Marble and Granite with the imperishable lead letters. Designs, &c., forwarded on application. Works: Sclater-street, Shoreditch.

CIRCUMCISIONS.
מוהל הרא״ש באומנתו ובמהירות מלאכתו

REV. A. TERTIS, SURGEON-MOHEL and CHIEF PRACTITIONER in the above profession, 8, PRINCES STREET, SPITALFIELDS, London, E. Patrons are requested to give 5 or 6 day's notice he having a very extensive practice.

BRIGHTON.
OAKLANDS
JOSEPH'S
Old-Established
Private Boarding House,
(Facing the Sea),
8, CAVENDISH PLACE,
KING'S ROAD.

Comprising: Dining, Drawing, Smoking, Billiard-rooms, large, airy, sea-view bedrooms, and bath-rooms.
For Tariff apply as above.
Early applications are politely requested for the ensuing PASSOVER.

ST. LEONARDS-ON-SEA.
A WINTER RESORT, MILD AND FREE FROM FOGS.
PRIVATE JEWISH BOARDING HOUSE,
RALEIGH HOUSE,
69, WARRIOR SQUARE.
HEALTHIEST AND MOST FASHIONABLE PART OF THE TOWN.

Liberal Table. Good Cuisine. Baths (hot and cold). Sea View. Gas in all Bedrooms.
REDUCED AUTUMN TARIFF.
Terms for Board and Residence from 35s. to £3 13s. 6d. per week according to the position of the bedroom occupied. Early applications are solicited for PASSOVER. Three minutes walk from station.
Proprietress—Mrs. JAY.

כשר יין על פסח
Established 1830.
NOTICE OF REMOVAL.
Messrs. L. Jameson and Sons,
Formerly of 85, Mansell-street, now
17, EAST ROAD, and 137, CITY ROAD,
Offer as usual
כשר WINES, Best MUSCAT & CLARET,
Ordinary MUSCAT and CLARET.

Restaurant Cohn,
101, Hatton Garden, E.C.,
Seder (סדר) will be given on the Two Evenings פסח.
BREAKFASTS, LUNCHEONS, and DINNERS always ready.
FINEST PASTRY.

CIRCUMCISIONS, ברית מילות

REV. I. GREENBERG, MOHEL (Pupil of the late Rev. S. Levy), 131, COMMERCIAL-ROAD, LONDON, E. (late of Scarborough-street), has the LARGEST and MOST SUCCESSFUL PRACTICE, daily INCREASING. RECOMMENDED by medical men. Distance no object.

ברית מילות
CIRCUMCISIONS.

WALTER L. PHILLIPS The authorised and renowned Surgeon-Mohel (Diploma 1868). Pupil and successor to Dr. Samuels. "Facta non verba." Acknowledged fountain head of the profession. Cases irrespective of age or distance as heretofore. Letters receive prompt attention, 5, ST. MARK'S SQUARE, DALSTON, 23rd year of successful practice.

TO THE POOR
ervices gratis and assistance to the needy. Mr. Phillips can also be seen at Mr. Cooper, Bookseller, Duke-street, Aldgate, also Mr. Dickson, Hebrew Bookseller, 8, Sandy's-row, Bishopsgate.

Jews' Deaf and Dumb Home,

WALMER-ROAD, NOTTING HILL, W

SIR PHILIP MAGNUS, President.

The Triennial BALL

In aid of the Funds of the Institution will be held on MONDAY, April 21st, 1890, at the HOTEL METROPOLE.

HENRY B. BIRNBAUM, 10, Park crescent, Regent's-park, W.
E. SEBAG MONTEFIORE, 40, Westbourne-ter., W.
WILLIAM G. RAPHAEL, 37, Portland-place, W.
Hon. Secs. Ball Committee.

Tickets, 15s. each, may be obtained from any of the above gentlemen, who will be glad to receive donations and subscriptions in aid of the Institution.

JEWS' DEAF AND DUMB HOME,
WALMER-ROAD, NOTTING-HILL, N.

SIR PHILIP MAGNUS, PRESIDENT.

THE ANNUAL GENERAL COURT of the Governors and Subscribers will take place at the Home on SUNDAY, March 23rd, 1890, at 3 o'clock p.m., to receive the Annual Report and Balance Sheet and to elect Honorary Officers and Committee for the ensuing year.

"Any Governor or Subscriber is eligible for election whose name with those of proposer and seconder shall have been forwarded to the Hon. Secretary seven days prior to the date of the Annual General Court."

A Public Examination of the pupils will afterwards take place, at which the Right Hon. the Lord Mayor, SIR HENRY A. ISAACS, has kindly consented to preside.

The chair will be taken at 3 o'clock p.m. precisely.

By order,
ISAAC SAMUEL, Hon. Sec.

THE EARLSWOOD ASYLUM FOR IDIOTS AND IMBECILES.
RED HILL, SURREY.

THE ANNUAL DINNER of this Charity will be held on WEDNESDAY, MARCH 12th, 1890, at the Hotel Metropole, Whitehall-place, W.C.

ALFRED L. COHEN, ESQ., in the Chair. Suported by the Right Honourable The LORD MAYOR and SHERIFFS.

Contributions are urgently required to defray the current expenses, and towards the deficiency of £4,000, in the usual average annual income.

Bankers, Messrs. Hoare, 37, Fleet-street, E.C.
H. Gerard Hoare, Esq., Treasurer.
JAMES DOWNING, Secretary.
Offices, 36, King William street, London, E.C.

To the President and Members of the CARDIFF NEW SYNAGOGUE.

GENTLEMEN.—It gives me sincere pleasure to express to you my very sincere and grateful thanks for my election as your Reader, &c.

It will always be my duty to serve the Synagogue earnestly and devotedly, with all my ability, that the mark of confidence expressed by your selection shall not be misplaced.

With grateful thanks,
I remain, Gentlemen,
Yours respectfully,
ELIAS PLASKOWSKY.

March—5650.

AGED NEEDY ELECTION.—The Rev. ISAAC COHEN tenders his best THANKS to those Governors of the above Society who kindly aided him in securing the Election of CELIA HARRIS.

Synagogue House, Great St. Helen's E.C.

AGED NEEDY ELECTION.—Mr. HENRY LYONS, of 34, Clifton-street, Finsbury, cordially THANKS the Governors and Subscribers of the above charity who kindly placed their votes at his disposal for the case of CELIA HARRIS, and which resulted in her election at the head of the poll.

304, REGENT STREET, LONDON, W.
(One Door from Margaret Street, Cavendish Square.)

BY SPECIAL PERMISSION.

THE LONDON PHOTOGRAPHIC COMPANY have photographed Mr. B. S. Marks' life-size painting of the late Chief Rabbi, Dr. NATHAN MARCUS ADLER, presented to the Council of the United Synagogue by the Right Honourable Lord Rothschild. The portrait is admitted to be a most faithful likeness, and one of the best works of this celebrated artist. The reproductions guaranteed permanent, are in sizes suitable for hanging in Committee Rooms, Institutions or Private Residences.

Size of Photograph.	On Tinted Mount.	
24 by 18 ins.	32 by 26 ins.	25s.
12 by 9 „	18 by 15 „	7s.
6 by 4 „	10 by 8 „	2s.
Cabinet for Album,		1s.

Forwarded Carriage Paid to any part of the Kingdom on receipt of Cheque or Postal Order.

SOUP KITCHEN FOR THE JEWISH POOR.
5, FASHION STREET, SPITALFIELDS.

SPECIAL APPEAL FOR PASSOVER RELIEF.

THE COMMITTEE of the above Institution in appealing for help for the Passover relief with which the winter distributions have customarily closed, feel it their duty to lay before the public the following brief summary of the work done this winter. The Soup Kitchen will close on the 21st March, and about 66,000 portions of bread and 70,000 of soup will have been distributed. This help has been given to about seven hundred families, and the Committee believe that the aid given is especially welcome to the women and children, and that it has kept many in health, who without it would have been laid low in sickness.

Some of the members of the Committee have attended every distribution. They would now ask for donations to the Passover fund in order that the gifts which are so especially welcomed by our poor may be continued this festival as they have been in previous years.

The relief consists of grocery and potatoes, and the Committee feel certain that this assistance greatly helps to make the Passover festival a season of gladness, that it not only gives a little cheer to the poor man's family, but that it tends to that temperance which so honorably distinguishes the Jewish poor.

The method of relief has been much improved under the personal superintendence of some of the Committee, who believe that help is only given to those who not only want it but thoroughly deserve it.

Donations will be thankfully received by ALFRED L. COHEN, Esq., President, 31, Throgmorton-street, E.C.
S. Boas, Jun., Esq., Vice-President, 22 Ferntower-road, N.
Hermann Landau, Esq., Vice-President, 11, Leinster-square, W.
B. Birnbaum, Esq., Treasurer, 33, London Wall, E.C.

By any member of the Committee, by the Honorary Secretary, 169, Evering-road, N.; and at the London and Westminster Bank (Eastern Branch), 130, High-street, Whitechapel.

By order,
BARRENT S. ELLIS, Hon. Sec.

SOUP KITCHEN FOR JEWISH POOR
5, FASHION STREET, SPITALFIELDS.
PASSOVER RELIEF FUND.

THE Committee of the above Institution are prepared to receive TENDERS for the supply of about 4,000 lbs. of SUGAR and about 2,000 lbs. of COFFEE (more or less), to be delivered at the Soup Kitchen, 5, Fashion-street, Spitalfields, in parcels of a half, one, and two pounds.

Also for about twenty tons of POTATOES (more or less) to be distributed at the Contractor's premises in quantities of ten, twenty, and thirty pounds as the Committee may direct.

Closed tenders, accompanied with samples, must be left at the Committee Room of the Gates of Hope School, Heneage-lane, Bevis Marks, E.C., by three o'clock on Tuesday, 4th of March.

The Committee do not bind themselves to accept the lowest or any tender, and reserve the right to divide the contract.

BARRENT S. ELLIS, Hon. Sec.

SOUP KITCHEN FOR THE JEWISH POOR.
FASHION STREET, SPITALFIELDS.

DONATIONS since last advertisement:

Messrs. Lazarus and Rosenfeld	£5	5	0
Anonymous	5	5	0
Anonymous	2	0	0
Mr. M. Pilllischer	1	1	0
Mr. E Woolstone		10	6
Mr. A. Ries, 3rd donation		10	6

BARRENT S. ELLIS, Hon. Sec.

Whitechapel.—Freehold. Stoke Newington.—Leasehold.

WEATHERALL and GREEN will SELL by AUCTION, at the Mart, on MONDAY, March 17, at 1 precisely, in lots, the FREEHOLD HOUSE and SHOP, No. 38, Morgan-street, Commercial-road, Whitechapel, producing £46 16s. per annum. Also the long Leasehold House, No. 74, Kynaston-road, Stoke Newington, let at £28 per annum.—22, Chancery-lane, W.C.

יין כשר של פסח

BY THE AUTHORITY OF THE RABBIS OF MANCHESTER.

G. EPSTEIN, the well-known Kosher WINE MERCHANT, of 16, WHITFIELD-STREET, CHEETHAM, MANCHESTER begs to inform his numerous customers and Jewish Public generally, that he has an assortment of extra good wine for the ensuing Passover.

Prices, 1s., 1s. 6d., and 2s., per bottle, shopkeepers by sending their business card, will be supplied at wholesale prices. Samples sent if required. All orders will receive prompt attention. Note the address:
G. EPSTEIN, 16, WHITFIELD-STREET
CHEETHAM, MANCHESTER.

BUILDING FUND.

JEWS' PENNY DINNERS.

IN our last publication the public were urgently APPEALED to for funds to carry out the necessary alterations for the new premises which the Institution will shortly occupy.

The Kitchen is now nearly completed, and has entailed an outlay of over £200.

The public have most generously responded to the appeal, but the amount received still falls short of what is required to leave the Institution unhampered by debt.

The Committee trust that those kind friends who are interested in these dinners will not allow the work of the Institution to be hindered for want of funds.

Below are annexed the donations already received, towards the above fund, for which the Committee return their sincere thanks.

Lord Rothschild	£50	0	0
A. Beddington, Esq.	5	0	0
Sir J. Goldsmid	5	0	0
Per Mrs. Adler.			
Maurice Beddington, Esq.	10	0	0
Mrs. George Raphael	10	0	0
E. L. Raphael, Esq.	5	0	0
Miss F. Goldsmid	3	3	0
D. Benjamin, Esq.	2	2	0
Henry Solomon, Esq.	2	2	0
Magnus Schaap, Esq.	2	2	0
Simeon Lazarus, Esq.	2	0	0
Per Mrs. Friedlander.			
F. D. Mocatta, Esq.	5	0	0
Mrs. Isaac Seligman	2	2	0
David Cohen, Esq.	2	2	0
Henry Lucas, Esq.	2	2	0
Messrs. Lazarus A. Rosenfeld	2	2	0
Mrs. Newgass	2	2	0
C. Samuel, Esq.	1	1	0
S. E. Samuel, Esq.	1	1	0
H. Montague, Esq.	1	1	0
A. E. Franklin, Esq.	1	1	0
N. S. Joseph, Esq.	1	1	0
J. Joseph, Esq.	1	1	0
A. Dunkelsbühler, Esq.	1	1	0
Mrs. Henrietta Thomas	1	1	0
D. Gestetner, Esq.	1	1	0
Messrs. Rozeloar Bros.	1	1	0
Mrs. L. Franklin	1	1	0
Mrs. L. Lazarus	1	1	0
Benjamin L. Cohen, Esq.	1	1	0
Mrs. D. Moss	1	1	0
E. Fieldenkeimer, Esq.	1	1	0
Mrs. Henry Jessel	1	1	0
Benjamin Hirsch, Esq.	1	1	0
E. N. Adler, Esq.	1	1	0
Mrs. Louis Davidson	1	0	0
A. H. Beddington, Esq.	1	0	0
Mrs. S. Epstein		10	6
Mrs. F. Epstein		10	6
Mrs. Golowsky		10	6
Mrs. E. Davidson		10	6
Marcus E. Levi, Esq.		10	6
Mrs. Loewe		10	0
Nemo		10	0
H. Landau, Esq.		10	0
M. Friedlander, Esq.		10	0
Lewis Emanuel, Esq.		10	0
S. Hiersheimer, Esq.		5	0
Mrs. Mendel		5	0
E. Ichenhaüser, Esq.		5	0

The Treasurer begs to acknowledge with thanks the following subscriptions and donations received since last Balance-sheet. Further donations, of which the Institution stands in much need, will be gratefully received by any of the undermentioned ladies of the Committee:—

Mrs. B. Birnbaum, 10, Park-crescent, W., Treasurer.
Miss Barnett, 9, Queen-square, Bloomsbury.
Mrs. H Adler, 5, Queenboro'-terrace, W.
Mrs. Friedlander, Tavistock-house, Tavistock Square.
Mrs. Clifford, 58, Clifton-gardens, Maida-vale.
Mrs. Loebl, 67, St. Augustine-road, N.
Mrs. Merzbach, 165, The Crescent, Camden-road.
Mrs. Löwy, 111, Priory-road, Kilburn.
Miss Harris, 9, Queen-square, Bloomsbury.

Miss Lucy Cohen	10	0	0
Benjamin Cohen, Esq.	2	2	0
H. Nathan, Esq.	2	2	0
Hon. Michael Solomon	1	1	0
W. F.	1	0	0
Miss Solomon		10	0
Miss Moseley		10	0
Per Miss Barnett.			
In memory of the late Baroness de Rothschild	5	5	0
F. D. Mocatta, Esq.	3	3	0
Lady Rothschild	2	2	0
Mrs. S. V. R., per Rev. M. Keizer	1	0	0
S. H.		5	0
Miss P. Davies		5	0
Mrs. Davies		5	0
Master Ralph Herbert		3	0
Per Mrs. Clifford.			
Charles A. Mocatta, Esq.	1	1	0
Henry Vanderburg, Esq.	1	1	0
Walter Jacobs, Esq.	1	1	0
Helena Lutro	1	1	0
Charles Aird, Esq., M.P.	1	0	0
Edward S. Joseph, Esq.	1	0	0
Miss Benjamin		10	6
Philip D. Benjamin, Esq.		10	6
Herbert E. Cohen, Esq.		10	6
Jacob Levy, Esq.		10	6
Mrs. Max Samuel		10	6
Joseph Nathan, Esq.		10	0
Messrs. Lewin and Harry Joseph		10	0
Jerrold N. Joseph, Esq.		10	0
Mrs. M. Moses		10	0
Smaller sums		8	6
Joseph Levy, Esq.		5	0
John L. Nathan, Esq.		5	0
I. Levitt, Esq.		5	0
Miss H. Levy		5	0
Mrs. L. Bamberger		5	0
Leonard Leon, Esq.		5	0
Frank Lyons, Esq.		5	0
Mrs. H. Simmons		5	0
E. A. Jones, Esq.		5	0
Miss Moses		5	0
Joseph Duveen, Esq.		5	0
Per Mrs. Adler.			
E. H. Beddington, Esq.	1	0	0
Mrs. H. Adler		10	0
F. and E. C.		7	6
Per Mrs. Friedlander.			
H. L. Cohen, Esq.	2	2	0
M. E.	2	2	0
Arthur Sebag Montefiore, Esq.	1	1	0
E. S. L. Bensusan, Esq.	1	1	0
E. Franklin, Esq.	1	1	0
Miss E. Samuel	1	0	0
Louis Hischorn, Esq.		10	0
J. H. Nahon, Esq.		10	0
Per Mrs. Loebl.			
Madame X		15	0
Mrs. Shuler		10	0
Mrs. Levey		10	0
Madame S		5	0
Mrs. Krailsheimer		5	0
Duck		2	0
Per Mrs. Merzbach.			
S. Simon, Esq.		10	6
Mrs. Alfred Weil		10	6
Mrs. Rosenheim		10	0
Mrs. Hirschhorn		2	6

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Daughter of the late Solomon Joseph and
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The following list of articles may be had all of the best quality, for which this establishment stands unrivalled for a century past: Rum, Shrub, Ginger, Raspberry, Ginger Brandy, Aniseed, Cloves, Noyeau, Brandy, Red and White Kosher Wines, Claret, Sparkling Moselle, Vinegar, &c.

Please send your ORDERS EARLY, to ensure prompt delivery.

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No connection whatever with any other house.

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Messrs. A. and J. call the attention of the public to their Passover Cakes, which have been noted for their superiority, and also for the punctuality with which they are served.

An allowance will be made for large contracts and congregations.

Customers own boxes packed free of charge.

Please send all orders as early possible to present disappointment.

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Begs to inform the public that he is now prepared to supply the VERY BEST PASSOVER CAKES in the trade. Not to be equalled. Sanctioned by the Ecclesiastical Board. He hopes to meet with the same support he has hitherto received.

Town and Country Orders executed with punctuality. Contract orders at the lowest possible prices. A fair allowance made to the trade and congregations. All orders to be sent as soon as possible (including remittances) to prevent disappointment.

Parcels Forwarded to all Parts of the Provinces.

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The Oldest Establishment in England.

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Most respectfully returns THANKS to his numerous patrons for their liberal support and begs to assure them that his Motzas are the best quality, for which he has hitherto been so eminently distinguished.

N.B.—To prevent disappointment please send all orders direct and as early as possible.

Passover Grocery,

&c,

PURITY GUARANTEED,

Under the supervision of a Shomer, in separate department on the ground floor.

NO EXTRA CHARGE.

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Sanctioned by the Ecclesiastical Authorities.
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Sons and successors of the late Lewis Levy

We have much pleasure in again returning our sincere thanks for the very liberal and increasing support accorded to us for many years and trust by a continuance of supplying the BEST MOTZAS that can be manufactured, and strict attention to punctuality, to receive a continuing and increasing patronage.

Levy Brothers are now prepared to treat with Provincial Synagogues, Boards of Guardians, Clubs, &c., at lowest quotations. All kinds of Cakes, and all the requisites for Passover are supplied of the Best quality.

Early orders solicited. New cases at cost prices.

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על פסח

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(SONDERVAN),
15, HEREFORD ROAD,
WESTBOURNE GROVE, BAYSWATER
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DEALER IN ENGLISH AND FOREIGN PROVISIONS,

wishes to inform the Jewish community that he will be able to supply them with the finest Matzos, Grocery, Confectionery, Kosher Cocoa, Butter and Cheese, the Finest Frying Oil, Spanish Olives, Worsht, Smoked and Salt Beef, cooked and uncooked, Smoked, Salt, and Preserved Tongues, Dutch Cucumbers, Pickled Herrings, and Smoked Salmon, all direct from Holland. Order early. Civility, quality, and moderate charges. A reduction allowed to institutions and large families. Price list on application. Country orders punctually attended to. Registry Office for Servants. Carts to all parts daily.

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For Affections of the Nervous System and the Mind.

At SAYNE (Railway Station) near COBLENZ-on-the-RHINE.

Established 1869.

Most comfortably appointed House. Admission any time. Terms for Board, very moderate. Special division for backward children. For prospectus and further particulars address—

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Of the same superior quality for which they have hitherto stood unrivalled. 5 per cent. allowed on all orders accompanied with cheque or Postal Order. All good free delivered in Town. Price List Forwarded on Application.

Note the New Address: "KINGS ARMS," 141, HOUNDSDITCH.

AT the ANNUAL MEETING held on Thursday Evening, 28th February 1890, at 13, Devonshire-square, Bishopsgate, David Hyam, Esq., President, in the chair, the Balance Sheet as follows was submitted and adopted, and ordered to be published :—

Society for Relieving the Aged Needy of the Jewish Faith.

BALANCE SHEET.

JANUARY to DECEMBER, 1889.

HENRY SOLOMON and JOHN CASHMORE, Esqrs., Treasurers in Account.

DR.		
To Balance last year ...		£114 18 10
Subscriptions ...	827 14 6	
Donations ...	41 14 7	
Legacies	109 16 3	
Dividends ...	271 3 0	
Returned IncomeTax	20 14 10	
		1271 3 2
		£1386 2 0

CR.		
By Pensioners ...	1046 15 0	
Salaries and Commission	114 5 8	
Printing, Postage, Stationery and Advertisements ...	29 5 5	
		1190 5 8
Balance		195 16 4
		£1336 2 0

£600 Metropolitan Board of Works 3½ per cent. Stock transferred to the Trustees, by the Executors of the late Ephraim Levin, Esq.

Assets of the Society.

South Indian Railway Stock ...	4292 0 0
Natal Consolidated 4 per cent Stock	800 0 0
New Zealand 4 per cent. Stock	350 0 0
Metropolitan Board of Works, 3½ per cent. Stock	600 0 0
Balance at Bankers...	195 16 4

HENRY J. SOLOMON
LIONEL H. LEMON
(Chartered Accountant)
} Hon. Auditors.

N.B.—Inclusive of eight candidates elected in February, 1890, there are now 86 Pensioners, each receiving £13 per annum. There are also 10 admitted Candidates waiting for election. Donations and new subscriptions will be thankfully received by the Treasurers or other honorary officers of the Society, or by any member of the Committee

By order, I. BLOOMFIELD, Secretary.

E. BARNETT & CO.,

THE LARGEST JEWISH

BUTCHERS, POULTERERS and PROVISION MERCHANTS,

IN THE UNITED KINGDOM.

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Personal Attention given to all Orders.

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Gold Medals 1884, 1886.
Delicious Flavour.
Most Nutritious.
Requiring no ve Effort.

CONCENTRATED
PEPTONIZED COCOA AND MILK
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Tins, 1s. 6d. and 2s. 6d.
Obtainable everywhere.
For Invalids.
Delicate Children
And all of Weak Digestion.

Savory and Moore,
LONDON.

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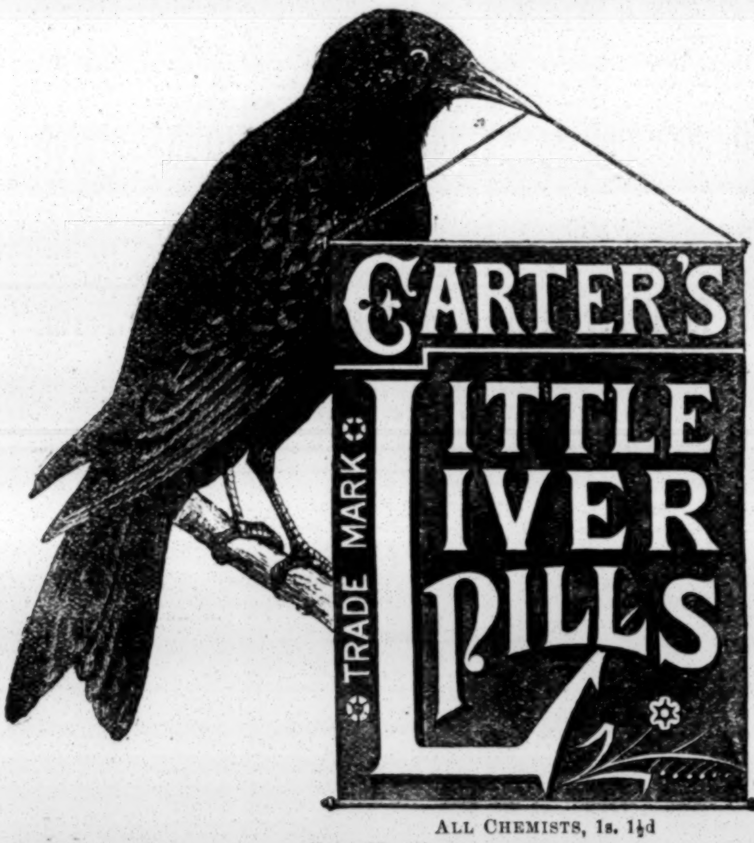

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◆

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415

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ALMOND PUDDINGS from 1s. each, MERINGUE CASES, 30 at 1s.
L and S. forward per Parcels Post their celebrated Almond Puddings packed in box on receipt of Postal Order for 1s. 3d.
BUTTER BISCUITS, 1s. per lb. CINNAMON BISCUITS, 1s. per lb.

Patronised by the "House of Rothschild" and elite of the Jewish community.

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PURVEYORS OF BEST MEAT,
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"HOUSEHOLD WORD."

J. S. and Nephew have special delivering for supplying families throughout London, irrespective of locality. Price lists or a representative sent on application. Reduction made to public institutions and large consumers.

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N.B.—Families desirous of opening an account with S. and Nephew will greatly oblige by furnishing a reference, which may tend to promptly executing any order received.

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SAVE YOUR LIVES BY TAKING
OWBRIDGE'S LUNG TONIC,
THE MIGHTY HEALER.

It has a power over disease hitherto unknown in medicine.

Are you at all Weak-chested, or inclined to be Consumptive, with just a touch of Cough now and then?

"Try this Wonderful Medicine." The Cough and Weakness will disappear as if by magic, and you will feel a strength and power you never had before.

HAVE YOU A COUGH? A DOSE WILL RELIEVE IT!
HAVE YOU A COLD? A DOSE AT BED TIME WILL REMOVE IT!
Bronchitis and Asthma it relieves immediately.

The Spasms of Coughing so dreadful in Whooping Cough become less with each dose of the medicine.

"I was fortunate enough, while suffering from a severe attack of bronchitis, to obtain a small bottle of your Lung Tonic from the Engineer of the s.s. 'La Plata.' It cured me completely, and I am so much impressed with the conviction of its efficiency in similar cases, that I should like to have a dozen or so of the bottles beside me. Will you have the goodness to deliver them to the Chief Engineer, 'Bendigo' s.s. (Messrs. Baily and Leetham) who will pay for them and bring them ont to me.—JNO. CALMAN, St. Paul de Loanda."

Prepared by W.T. OWBRIDGE, *Chemist, Hull. Sold in Bottles,* 1s. 1½d *2s. 9d., 4s. 6d., and 11s. by all Chemists and Patent Medicine Vendors. Wholesale and London and Provincial Houses.*

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House Cistern, fitted with a Cistern Filter.

Portable Cistern Filter

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LONDON AND GENERAL WATER PURIFYING COMPANY'S
(LIMITED)
PATENT CISTERN FILTERS, Charged Solely with Animal Charcoal.
REQUIRING, WHEN ONCE FIXED, NO ATTENTION WHATEVER,
And superior to all others. Vide Professor Frankland's Report to the Registrar-General, July, 1860; November, 1867; and May, 1870. The "Lancet," January 12, 1867. Also Testimonials from Dr. Hassall, September 23, 1863; the late Dr. Letheby, February 15, 1865, and December, 1872.
Price £1 10s. and upwards. Portable Filters on this system, £1 5s. to £6.
Patronised and used by Her Majesty the Queen at Osborne, by H.R.H. the Prince of Wales at Sandringham, by H.R.H. the Duke of Edinburgh at Eastwell, H.R.H. the Duke of Connaught at Bagshot Park, by H.R.H. the Duke of Cambridge, the elite of the Medical Profession, and at the London, Westminster, St. George's, [illegible]ary's, Consumption, Feve and German Hospitals, and various Lunatic Asylums, Institutions, Breweries, &c., and at all the Schools established by the School Board for [illegible]don.
POCKET FILTERS, 4s. 6d. and 6s. each. HOUSEHOLD and FANCY FILTERS, from 12s.
Water Testing Apparatus, for detecting Impurities in Water, 10s. 6d. and 21s. each.
"The Testing Apparatus for discovering the presence of Impurities in Water is a most convenient and portable one."—Vide Dyke on the Preliminary Duties of Health Officers.
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READ "WATER, ITS IMPURITIES AND PURIFICATION," PRICE (POST FREE) 6D.

CALENDAR FOR THE WEEK.

Day of Week.	Day of Hebrew Month.	Day of Civil Month.		Portion.	Haphtorah.
Friday	Adar 15	March 7	שוש פורים Sabbath commences 5 30		
Saturday	16	8	Sabbath terminates 6·32	כיתשא Exod. xxx. 11 to end xxxiv.	1 Kings xviii. 6—36.
Sunday	17	9			
Monday	18	10			
Tuesday	19	11			
Wednesday	20	12			
Thursday	21	13			

Friday next, March 14, Sabbath will commence at 5·30

MEMORABILIA OF MEETINGS FOR THE WEEK.

Friday, March 7.

Kadima Association, Lecture, 8.

Sunday, March 9.

South Place Instisute, Paper by the Rev. S. Singer, 4.
Jewish Working Men's Club and Institute, Concert, 8.
Kadima Association, Lecture, 8.

Monday, March 10.

Jewish Board of Guardians, Meeting of the Board at 13, Devonshire Square, Bishopsgate, 5.
Borough Jewish Schools, General Committee, 7·30.

Tuesday, March 11.

Jews' Hospital and Orphan Asylum, Meeting of the House Committee, at the Institution, 2·30.
United Synagogue, Meeting of the Council, at the Central Synagogue Chambers, 7.

Wednesday, March 12.

South East London Religious Classes, Distribution of Prizes at Amersham Hall, New Cross, 6.
Earlswood Asylum for Idiots, Dinner at Whitehall Rooms, Hotel Metrôpolé.
Manchester Hebrew Philanthropic Society, Ball at the Assembly Rooms, Cheetham.

Thursday, March 13.

Jewish Home, General Committee, at 13, Devonshire Square, Bishopsgate, 8·30.

NOTES OF THE WEEK.

The lecture of Dr. Richardson on Sunday last at Jews' College formed a striking novelty from at least two points of view. It was nothing new for an eminent Christian to occupy the lecturer's chair, as both Sir Charles Warren and Major Conder have, in previous sessions, like Dr. Richardson in this, earned the gratitude of the audiences that assemble at Tavistock House. Despite the inclement weather, a goodly number gathered to receive instruction from the lips of so accomplished an authority as Dr. Richardson has proved himself on all matters relating to health. The first novelty, however, consisted in the circumstance that the address was one with a *tendency*, and that the advocation of total abstention from the use of wine. The second, as Dr. Richardson himself pointed out, lay in this, that it was probably the first occasion on which a distinctively Jewish audience had been spoken to on this subject by a prominent advocate of teetotalism. There can be no doubt that in this policy lies the salvation of the lower classes, and, for the matter of that, those of the upper classes whom the craving for drink leads on to mental and physical ruin. We have every respect for the promoters of teetotalism, but we can but agree with the remarks of those who on Sunday maintained the superiority of the policy of Judaism—that of permitting a *regulated* and moderate indulgence which is consecrated by religious sanction, and by the precept and example of the most temperate Jews of all ages.

◆

Last year a lady correspondent strongly advocated in our columns the necessity of providing a better class of "Watchers," but although many letters were written by various correspondents approving of such a change no practical result ensued. At the Annual Conference of the Visitation Committee of the United Synagogue with the Visitors at hospitals, infirmaries, &c., the subject was again discussed. Dr. Hermann Adler stated that complaints which had been made regarding some female Watchers at the Baker's Row Infirmary, "proved the necessity of making efforts to obtain Watchers of a superior kind to those now employed." We are glad that attention has again been pointedly directed to the present objectionable state of affairs and we earnestly hope that steps may be taken to remedy it. It seems to be an anomaly that although we recognise the religious duty of tending the dying and performing the last offices for the dead, we yet leave the fulfilment of such duties to anyone who volunteers to perform them as a means of earning money. Mr. N. S. Joseph in endorsing the remarks of Dr. Adler, urged that there should be two classes of Watchers, one of a superior order for the dying and the other for the dead. If we cannot improve the whole class, by all means let us think first of the feelings of the dying, of those who in their last hours need sympathy and religious consolation; but when all has been done for them, when nothing remains but the perishable clay, surely it is still important that the necessary offices should be performed by considerate hands, and that those who minister in the chamber of death should perform their task in a reverential manner.

◆

We cordially wish that the idea put forward in our columns last year might be carried out, that there should be in connection with every synagogue a committee of ladies and of gentlemen (analogous to the Lavadores Society of the Sephardim and the חברה גמילות חסדים of the Ashkenazim) to superintend all matters connected with the dying and the dead, to engage responsible persons, and to see that the duties are decorously performed. What a relief it would be in the bitter hour when death is imminent, if the relations of the sufferer had only to send to one of these Committees and be certain that all responsibility would be taken from them and that the last duties to the dying and the dead would be undertaken by kindly sympathetic hands. Now when the community are feeling the necessity of effecting an improvement in our ritual practices and making them more closely conform to modern ideas, it seems a fitting moment to draw attention to this particular question with a view to effecting those improvements which are so urgently needed.

◆

For some weeks past there has been published in our columns an earnest appeal to the community in behalf of the Fountains-road Synagogue, Bootle, near Liverpool. The circumstances entitle the Committee to look for a more extended and generous response than has yet been given to their appeal. The building was rented from the Corporation of Liverpool in July, 1888, and some money was spent in adapting it to the purposes of a Synagogue; but it was lately purchased from the Liverpool Corporation by the Guardians of the Poor of West Derby, and the Synagogue authorities were thereupon served with a notice to quit in April next. Successful efforts were made to induce the Guardians to reconsider this step, with the result that they consented to sell the building and the freehold site for £760; the amount at which they had purchased it from the Corporation. To raise this amount locally is quite beyond the power of the Committee; hence the appeal to the community. Up to the present time not half the small amount required has been raised, and as several large donations (including £50 from Lord Rothschild) depend upon the whole amount of £800 being subscribed, there is reason to fear that the Bootle Congregation may be thwarted in their laudable desire to secure their modest Bethel for all time.

◆

A fact of no little interest in the history of the great Astor fortune, which has lately been retold *apropos* of the death of Mr. John Jacob Astor, is that its earliest foundation was laid under Jewish auspices. The first of the dynasty of American millionaire gained his experience of the fur trade in the business house of Hayman Levy of New York. Levy was a wealthy merchant, who traded largely with the Indians, and was a formidable competitor of the Hudson Bay Company. His uprightness in his commercial dealings resulted, as a local historian tells us, in his being not only loved by the Red man, but "actually worshipped by him." He was also known as an army contractor. In the newspaper press of his day he was a constant advertiser and much of his business career may be read in his curious business announcements. Besides John Astor, several of his *employes* afterwards became famous merchants. The New York capitalist, Nicholas Low, served in Hayman Levy's counting house; and Mr. Marken's tells us that the one hogshead of rum with which he embarked on his own account was purchased from his employer, who always liberally supported him.

◆

Purim has, unhappily, lost most of its good old rollicking humours. The modern world is quite as pleasure-seeking as ever, but our amusements are sadder than in the past. There was a flavour of delightful *abandon* and childlike enjoyment in the mediæval carnival of which Purim was the Jewish copy. Its pleasures were perhaps rough, but they were real, and they were picturesque. The mumming and buffoonery are no longer to the taste of our times. We have refined our sense of humour so greatly that we have almost refined it away altogether. But in the Jewish mind the tendency to look on the funny side of things has never ceased to display itself in the bent of Jewish talent. In the modern world of wit, the Jew with his irrepressible high spirits, his self-possession (which some people mistake for *Chutzpah* or independence, which it indeed closely resembles), and his keen wit, is very much in evidence. There are no commercial travellers to compare with the Jewish, for in this branch of enterprise the qualities just alluded to are of the first importance for success. Similarly in literature. Jewish humourists and satirists abound in journalistic circles, perhaps more so in Germany than in this country. In Austria and in Germany the most witty and talented *feuilletonists* are Jews, just like the most humourous poet of this century—Heine. In England, though possibly to a less extent, the same thing may be noted. Mark Lemon, a past editor of *Punch*, was of Jewish extraction, and now Mr. Israel Zangwill, one of the most talented of the younger generation, has been appointed to the editorial chair of *Puck*, a paper that has already made some mark. We feel sure that in his new position the brilliant satire of this accomplished humourist will be guided by discretion and gratitude. In the theatrical profession, the ability of Jewish comedians is a well-known fact. Mr. David James is only one amongst many names that might be cited. What a magnificent cast of Jewish comedians could be selected to play in a *Purim-Spiel* constructed by a Jewish playwright!

JEWS' INFANT SCHOOLS.

The forty-ninth Annual Ball in aid of the funds of the above schools was held on Tuesday at the Whitehall Rooms of the Hôtel Métropole. The demand for tickets was almost unprecedented, considerably over 700 being sold, and very nearly that number being presented at the doors. Dancing commenced at 9·45 in the two ball rooms which form part of the suite, to the strains of Willoughby's bands. At 11·30 the Lord Mayor and Lady Mayoress, accompanied by Mr. Sheriff Harris, arrived and were conducted round the rooms by the Honorary Secretaries to the Ball Committee, Messrs. Gerald E. Beddington, B.A., and Felix A. Davis, B.A., LL.B., to whose exertions much of the success of the ball was due. At 12 o'clock the Supper Rooms were thrown open and an excellent repast was served. Dancing was continued till 3·45 on Wednesday morning. It is understood that the funds of the Schools will benefit to the amount of £1,700. Amongst those present were Mr. E. H. d'Avigdor, Mr. F. D. Mocatta, Lieut.-Col. Goldsmid and Mrs. Goldsmid, the Misses Goldsmid, Mr. Gainsford Bruce, Q.C., M.P., Mr. Stuart M. Samuel L.C.C., Mr. Lionel Van Oven, Mr. Ernest L. Franklin, Mr. John H. Beddington, Mr. Edward Lucas, Mr. B. Newgass. Much praise is due to Mr. Alfred Henry, Secretary to the Schools, whose unceasing labours and able management ensured that *éclat* which always attends the Infant School Ball.

CORRESPONDENCE.

◆

CHANGES IN THE RITUAL.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I must own to have experienced a shock of surprise when I saw the signature "A Minister of the United Synagogue" under the letter which bears the above heading. In the first instance he shows but a scant knowledge of our liturgy. He speaks of a week-day "service from *Yigdal* to the beginning of the *Amidah* with a full complement of *Kaddishim* to boot." I know only of one *Half-Kaddish* in that portion of the service. This, however, is but a minor point. A "Minister" must have known before he entered upon the office, what prayers he would be called upon to read. If these did not accord with his convictions, would it not have been a manlier course to have abstained from entering the ministry? Or have his views become more enlightened in process of time? Does he think the course he has at present thought fit to adopt judicious, and calculated to further the interests of Judaism? My own experience has shown me that nothing is more harmful than for teachers of religion to disparage and depreciate the liturgy instead of pointing out its beauties and seeking to explain those portions which do not readily commend themselves to our present-day views.

It is unfortunately the fact, that among the professors of all creeds as in every grade of society, religious belief and the act of prayer are beginning to lose their hold. What can be the result of such strictures and cavils as a Minister indulges in, but to weaken allegiance still further and to repel intending worshippers. It is a notorious fact that when a well-known minister indulged in these tirades his synagogue gradually became depleted. I would fain not make uncharitable insinuations. But is it not a fact that when a preacher discovers that his sermons fail to attract, he makes the *Tefillah* his scapegoat?

Now I do not desire to maintain that there is no room for improvements in our Synagogue service, provided that they be made judiciously, gradually, and under due authority. But what will be the result if sweeping reforms are introduced, such as a "Minister" advocates throughout the entire domain of our liturgy? Does he anticipate that one additional worshipper will be drawn to the week-day or even the Sabbath service? Those who have any knowledge of the subject will admit that the major portion of the regular attendants at divine service are those who find spiritual satisfaction in the present liturgy. If this is to be hacked about and pruned to satisfy every individual whim, what would be the result? Those members of the United Synagogue who are synagogue-goers would be driven either to pray in private Minyonim or to form separate communities, and they who had clamoured most loudly for the changes, would go to synagogue a few times, and when the charm of novelty had worn off, stay away as diligently as they had done before. Would it not be wise for England to learn a lesson from Germany? Magnificent temples have been erected, with reformed ritual and melodious organs, week after week their preachers sigh for the members who will not come, whilst the synagogues erected by those whom the reforms have driven away are filled with earnest and devout worshippers.

Your correspondent refers approvingly to the Hampstead afternoon services. They point but too emphatically to the danger of unauthorised modifications. In proof hereof I need not merely refer to the playing on an instrument, which is certainly an infraction of the laws of traditional Judaism. But there is only too much reason to apprehend that the fixing of the service at an hour in the afternoon when business has closed in the city is a direct encouragement of, if not an invitation to, the desecration of the Sabbath, thus making Judaism in very truth a religion of expediency.

Yours obediently,
Another Minister of the United Synagogue.

COMMUNAL UNION.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—Your leading article in to-day's issue will be read with much satisfaction and, I might add, with gratitude by all those members of the Berkeley Street Congregation and of the United Synagogue who desire the absolute union of our community. You have forcibly placed before your readers two important considerations. First that that union is most desirable, and secondly, that there is no reason to regard it as though it need be much longer deferred. Two points must strike every impartial observer of the present grave crisis in our religious affairs. From whatever different causes, there does prevail a very extended and a very earnest desire for ritual improvements. If there is not actual unanimity about the need there is undoubtedly a clear majority who recognise it. Is it not therefore better that the community should move together than by splits and schisms? I venture to think that with the exception of our excellent coreligionist, Mr. Zimmer, and possibly Mr. Montagu, M.P., there are not many zealous Jews in London who do not share the feelings of Mr. Louis Davidson, and the "Minister of the United Synagogue," whose letter appears to-day. As an individual member of the Berkeley Street Congregation, I could (without the surrender of a principle) concede many things in order to secure united action on the part of the entire community. No doubt others feels the same. I wish to remind your readers that Judaism is a religion in which the spirit of latitude and comprehension is particularly essential. The strength and force of the English Church are due to the fact that that body is more comprehensive than any other religious denomination. The subjects upon which there is no disagreement in our community are more vital than any upon which there is a difference. That being the case, why do we maintain this division of forces? Our community is too small to be divided into three. There is no warrant for such division in our present circumstances. We do not require two Boards of Guardians and three ecclesiastical chiefs. We need only one. We do not require an "orthodox" burial ground and a "reform" burial ground. It is a needless waste of funds, a wholly unnecessary barrier. I for one would strenuously oppose any efforts to purchase another cemetery for the West London Synagogue, which must be asked for in a very few years, if we do not become a united community. Moreover, the locked-up funds and large surpluses of isolated congregations are in plain terms a sheer waste of public subscriptions, or seat-rents, or offerings—and the money thus collected is urgently needed to promote the good of Judaism throughout the country. Again, Jewish ministers, if they are to be Englishmen, can only come from one quarter. Therefore it is imperative that that one quarter should be strengthened and improved.

So far back as the year 1881 I ventured to fill some columns in your valuable organ on this subject, and again in 1888. I agree emphatically with you that the time is now very near when the matter should be practically considered. The best way, perhaps, would be for a conjoint committee of the two bodies to be appointed for such purpose. A Chief Rabbi, who would be appointed by the majority of the delegates of a united community, would be just as acceptable to the minority as he would be if that minority were technically unrepresented at his election. For my own part I should feel morally bound to approve the appointment of a Chief who represented—not my personal views, but those views which I knew to be held by the vast majority of my coreligionists. Yet I think the fact of his being the actual head and representative of the entire community and not of a part of it (however important that part might be), would enhance the dignity of the office and otherwise be advantageous to English Judaism as a whole. I shall be glad if those members of the Berkeley Street Congregation and of other congregations who share my views will send me their names.

Yours obediently, Oswald John Simon.

36, Tavistock Square,
February 28th, 1890.

THE BERKELEY STREET SYNAGOGUE.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I perceive it is a favourite argument with some of your correspondents that this synagogue proves that an improved service does not conduce to a better attendance in synagogue. From this assertion I beg to dissent. The reason why our benches are so often deserted on Saturdays is not far to seek. Many of our members live at a great distance from the synagogue, and in inclement weather rather than desecrate the Sabbath by driving, prefer to say their prayers at home.

Our orthodox brethren are, in this respect, more fortunate than we, for they have places of worship within easy reach from their houses, whilst we have only one and this one not very conveniently situated.

There is, however, another reason which affects all synagogues alike. The present generation, unfortunately, seems to think that pleasure is the one great object in life. Let parents impress on their children that they owe a paramount duty to God, and that this duty comes before pleasure.

Yours obediently,
A Member of the Berkeley Street Synagogue.

UNITY—NOT UNIFORMITY.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I am glad to find that Mr. Alfred Cohen, in his letter published by you last week, has expressed his agreement with much that Mr. Davidson proposes. No one, who knows Mr. Cohen, could have doubted that he would heartily support a party anxious for an improvement in the synagogue services.

It is much to be regretted, however, that any question as to the past decisions of the late Chief Rabbi should have been imported into the discussion of a matter so deeply affecting the interests of the community, and which should, above all, be considered dispassionately.

Exception might also be taken to much that is put forward by Mr. Cohen. The statement that the late Dr. Adler was the first to introduce English into the Synagogue service is surely somewhat misleading; an extempore prayer, at the conclusion of his address, can scarcely be considered to be the introduction of the English language into the liturgy. But these points may well be passed over, for I am sure that the supporters of this movement yield to none in their feeling of deep respect and reverence for the memory of the late Chief Rabbi, a feeling which has so recently been shown to pervade the Jewish community throughout the Empire.

Is it necessary, however, to debate as to the opinions of the late Dr. Adler, or as to the more or less liberal sentiments which may animate his successor, when the community has it in its own power to make provision for its future free development?

The two chief objects aimed at by the promoters of this movement are, apparently,

1. That the definition of orthodoxy may be widened sufficiently to include those congregations which adopt a reformed ritual, and that the United Synagogue may be enabled to accept, as a constituent, any synagogue which may wish to join it.

2. That the power to make limited alterations in the order of services and ritual (in no case greater than those adopted at Berkeley Street) shall be open to the congregations which desire to avail themselves of it.

In order to obtain these advantages and, especially, permanently to secure them, it is necessary that the responsibility of sanction, now resting with the Ecclesiastical Authorities, shall be vested in a board, entitled to receive their advice, or that such a board shall at least share in their decisions.

It seems almost unnecessary in England at the close of the 19th century, to insist that absolute power should not be placed in the hands of an individual, but the future welfare of the community demands that this shall be kept in mind, and the next Chief Rabbi, whatever may be his views, will have much to thank us for if we succeed in relieving him of this invidious and intolerable position.

Yours obediently, Vox.

March 3, 1890.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—The concluding remarks of your leading article in last week's number of your valuable paper seem to contain the whole pith of the present position of communal affairs.

You therein describe the much to be desired unity as being for the "promotion of temporal objects" and possible to be brought about "without trenching on the spiritual domain."

The former object presents no difficulties of importance and is being dealt with, if I am not mistaken, in a thorough spirit of union and in a manner conducive to the material, social, moral and intellectual improvement of the entire community. The "spiritual domain," however, is in a state of comparative impotence, being unable to cope with the vast and increasing amount of work continually calling for control, guidance and assistance, and it is consequently in sad need of re-organisation and reform.

How can the condition of the Jews in East London, of whom there are from 50,000 to 55,000—be satisfactorily dealt with when, according to the "East End Scheme," the salary proposed for the "Dayan, Preacher, and Reader" is £300 per annum? I mention this in no contentious spirit, but simply as an instance to show how little good, if any, can be effected if this line of action is to be pursued. If we wish to improve the condition of our brethren, we can only do so under the influence of ministers of religion and, I would add, lay-helpers of superior education and social standing as in the case of other religious bodies. It is our imperative duty to offer sufficient inducement for more men of this stamp, men imbued with deep spiritual feeling who have had University training to enter the ranks of our clergy. In these days of enlightenment and toleration, where our position is always in evidence and in comparison with that of other religious bodies, it behoves us to take the subject into earnest consideration and to take steps not to linger, remain behind the age in this most important matter. Far be it from my intention to cast any slur whatever on the present body of our Clergy, who work with so much zeal and ability. They will be the first to see my motive and co-operate in its consummation.

My desire is that their status should be improved, and, through them, the position of the entire Anglo-Jewish community.

Yours obediently,
N. N.
London, 3rd March, 1890.

THE VISITATION CONFERENCE.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—As I was prevented by a severe attack of illness from attending the Conference on Wednesday evening, I feel sure you will give me space in your columns to make the few remarks which I find on reading your report I should have felt myself called to make had I been present. First as visiting minister of Baker's Row (Whitechapel) Infirmary, where a larger number of Jewish patients are generally to be found than in any other Metropolitan Infirmary, I must again contradict as I did last year, what seems to be an annual statement by one or other of my fellow visitors, viz., that Kosher meat is provided for the Jewish patients at this institution. This is by no means the case; but as I know there are many labouring under the same mistake as Mrs. Lucas, let me state that the so-called act of liberality on the part of the Whitechapel Guardians merely consists of purchasing the meat required by the Jewish patients from a Jewish butcher, the extra cost being defrayed by the Board of Guardians. The privilege extends no further; as soon as the kosher meat is received at the Infirmary it is passed into the kitchen and cooked in the ordinary way together with that prepared for the general patients. I have been carefully into the matter and am convinced that no arrangement except that of a separate kitchen under Jewish management as at the London Hospital can remedy this. All the work of the immense kitchen devolves upon one cook, who is assisted in her duties by convalescent patients who are changed almost daily, and to whom, of course, the proper preparation of kosher meat could not be entrusted. The Jewish patients are aware of this and generally ask the doctor to allow them a fish diet. Concerning the watchers at this Infirmary I must endorse the remarks of Dr. Adler. They are a wretched class of people, and the nurses have frequently expressed their surprise to me that the Jewish patients encourage the attendance of such creatures at their bedside during their last moments, particularly as I have repeatedly expressed my willingness to attend any patient *in extremis* on receipt of a special message from the Infirmary authorities. The nurses of the different wards have promised to lose no time in summoning me when necessity arises, but as a patient in a dying state is allowed to have visitors at all hours of the day, the friends generally commission a watcher to be in constant attendance on the patient, and the minister is of course unable to dismiss this official however objectionable he or she may be. It is highly advisable that the class of watchers referred to should be rigorously excluded from all institutions, as they can give no consolation to the dying and are a source of much discredit to the living.

I am glad that several of my clerical friends resented the criticisms passed on the clergy by two prominent speakers at the Conference. I join in their protest and emphatically state that those ministers who are also the secretaries of their synagogues are at times very hard worked. I may mention that the doctor who has recently attended me assures me that my illness was partly due to over-pressure of work, but then he is a Christian and Christians are accustomed to sympathise with their clergy and appreciate the work they do, rather than taunt them with that which, for want of time and not for want of will, is sometimes compelled to be left undone.

Yours obediently,
Joseph F. Stern.
East London Synagogue,
Rectory Square, Stepney Green, E.
March 2nd, 1890.

MINISTERS AND CHAZONIM.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I read with great interest the Report of the Visitation Conference in your issue of last week, and I was very surprised to learn therefrom that some of our ministers do not take any part in the important work of visiting the sick poor in the various institutions of the metropolis. Being somewhat curious to know which of our ministers are thus neglectful of what I consider to be one of their most important duties, I referred to the Visitation Summary recently issued with the accounts of the United Synagogue. To my great satisfaction I did not find the name of one *Minister* of the United Synagogue absent from the list, but what I did notice was the absence of the names of the Chazonim of no less than *six* of the twelve constituent synagogues. Now I think it is a great mistake to designate all our synagogue officials by the title of minister. A Chazan is not *ipso facto* a minister; he may or he may not be. If a Chazan perform ministerial work then he is deserving of the title of minister, but if his ministrations are entirely confined to the reading desk then assuredly he is no minister and should not be allowed to style himself as such. I have always looked upon the Chazan as the chief singer or leader of the choir, an official akin to the "Chief Musician" so frequently referred to in the headings of the Psalms, and as long as our services continue to be rendered with a greater regard for musical than for spiritual effect there is no doubt that he is a necessary official of the synagogue. But it is to be hoped that in the near future the mode of conducting the services will be so modified as to allow of their being more generally conducted by the ministers, and then the singing Chazan, who is *only* this, will become a more striking nonentity than even he is at present, and may gradually become altogether extinct as far as English congregations are concerned. It is a consummation devoutly to be wished. On the other hand I must admit that some of our Chazonim have, from the prominent part they have taken in communal affairs, both educational and charitable, proved themselves to be zealous and efficient ministers, to wit the late Rev. A. Barnett of the New Synagogue, and the Revs. I. Samuel and R. Harris of the Bayswater Synagogue. If all our Chazonim were of the same calibre as the two last-named gentlemen the titles Minister and Chazan would be synonymous and this letter would have no meaning. As it is, I shall esteem it a favour if any of your numerous readers will enlighten me as to how our Chazonim occupy their time.

Yours obediently,
London, March 3rd, 1890.
Facta non verba.

THE RABBINATE.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—Having for many years taken a deep interest in communal matters, my experience has led me to form the conclusion which I believe to be shared by others, that the spiritual demands of modern Judaism in Great Britain and the Colonies require the assiduous attention of more than one great and learned Rabbi. It is almost impossible to expect of one man to discharge the responsible offices of the Chief Rabbinate with that freedom and boldness of action so absolutely necessary for the reconciliation of such divers and varied views as are maintained in the present day among the different sections of each Jewish community. The single authority of the profoundest scholar and the most enlightened mind must be swayed and hampered by a certain amount of fear and hesitation. Hence the beautiful edict of our fathers of yore, "Judge not singly, for none can judge singly save One." I therefore venture to suggest that the administration of our religious affairs should be entrusted to an Ecclesiastical Board, consisting of five or seven members ministers, or erudite laymen, each of whom should be elected by delegates from every congregation in the United Kingdom, and that the universally esteemed and illustrious successor to the late Chief Rabbi should be appointed Head, Chief, or President of the Board. Manifold advantages would accrue from such a system. The decisions of a Board, would be more readily obeyed and treated with more deserved respect, than those of one man. The Board would have more power and assurance than a Chief Rabbi by himself to grapple with difficulties, and to solve the daily rising ritualistic problems. It would be able to check the spread of contention and disagreement in our midst, and would, in conjunction with the Board of Deputies and the Anglo-Jewish Association, labour for the welfare and stability of Judaism, not only in England but also in those countries where our coreligionists are still the victims of oppression and persecution. It would, besides administering to our internal peace and union, stand as a representative body guarding and protecting our ancient customs and hallowed rites, and at the same time raise the standard of Judaism in the eyes of the world. In this my proposal, I am actuated by no other motive than an ardent desire to see some improvement in our adherence to our holy faith. I earnestly believe that the careful vigilance of an enlightened Ecclesiastical Board would be the means of lessening if not utterly removing the splits and schisms which threaten to widen and increase in our midst.

Yours obediently,
W. F. Bernstein.
Park Villa, Rusholme, Manchester,
March 3rd, 1890.

THE ESTABLISHMENT OF AGRICULTURAL COLONIES.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—You having in your last issue reproduced from the *Spectator* an account of the Jewish Agricultural Colonies in Palestine, I am directed to forward, with the request that it may find insertion in your columns, copy of a letter received by the Anglo-Jewish Association from the Chobebei Zion Society in New York, in which the writers touch both on this subject and on the unsuitability of the United States as a field of operations for the establishment of agricultural settlements.

Yours obediently,
M. Duparc, Clerk to the Council.
Anglo-Jewish Association, Blomfield House, 85, London Wall, E.C., March 2, 1890.

To the President and Board of Directors of the Anglo-Jewish Association London:

Honoured Sirs,—The undersigned, Directors of the Chebra Chobebei Zion of America, composed of nine branch organisations within the United States, and consisting of about 2,500 members, hereby beg leave to suggest to you the manner in which a certain plan now before you for establishing Jewish agricultural settlements should be disposed of to the best interests of those most primarily concerned. As representatives of the above-named Society the undersigned, therefore, hereby respectfully submit to your Honorable Body the reasons why the contemplated settlements should not be founded in the United States, Canada, or any other place than Palestine, the Holy Land.

A. The experiment of founding Jewish Agricultural Colonies in the United States or Canada has already been tried a few years ago and found wanting, and that, too, for the following reasons.

1st. That Jewish element from which the eventual settlements in the United States or Canada would have to draw its contingent, consists of individuals who do not possess any true and lasting love for agricultural pursuits but merely adopt the same as a last resort, and no sooner are they in a position to turn into cash whatever little value their work has produced in cultivating the soil they sell out their whole interest and return to their former avocation of chaffering and dickering.

2nd. The Bonanza farming on a large scale carried on in this country by centralised capital and with the aid of the best modern appliances and machinery is rapidly pushing the small farmer to the wall. It is impossible for the latter to compete with the Bonanza farmer who has all the advantages of exclusively securing to himself the cheapest rates of freight and exchange. As a consequence the native small farmers are already forming themselves into large Associations in order by united efforts to counter act the to them destructive influence of large capital. By these associations an influx of a foreign element ignorant of the language, institutions and conditions of this country, will be looked upon with disfavour if not hostility, and the same will be regarded as interlopers who are about to increase the already harmful competition among them, and to impede their efforts of uniting for mutual protection.

3rd. As a result of the above described condition of agriculture in this country, small farmers are unable to gain an independent livelihood, they grow deeper and deeper into debt, are compelled to pay to Western capital enormously usurious interests for whatever money they need, and thus their lands become heavily mortgaged beyond redemption in spite of all their thrift and hard labour.

4th. The industrial and commercial development of this country is more and more attracting this population of the rural districts to the cities and industrial centres, much more will this be so with that class of would be Jewish agriculturists affected by the plan in question. In fact such has been the case with most of the American Hebrew Colonies heretofore founded.

5th. The prospects are that if a large Jewish element of such a character, as cannot be expected otherwise, will aggregate in this country under delusive hopes of bettering their condition, and instead thereof will only add to the grinding competition under which the great mass of both the agricultural and industrial population of this country is already intolerably suffering, then additional odium will be heaped upon the Jewish name, also here, and anti-Semitism which is already making itself largely felt in this glorious republic will receive new fuel wherewith to kindle and misdirect the dissatisfaction of the mass of the people in a manner that may brood disaster to the American-Hebrews.

6th. It would be a most lamented waste of energy, goodwill, and money to apply large funds and amounts of labour to a plan or undertaking so clearly unprofitable and nugatory in its inception.

7th. Rather than carry out such a plan as that it would be more advisable to scatter so much money in the shape of alms among those to be benefited thereby, because the latter proceeding could not be accompanied by as fatal results as the former.

B. This Society we represent, having for its object the colonisation of Palestine by Hebrews, believes this its object to be only true solution and correct plan of realising the ends desired by the plan now before your honorable body, because Palestine alone unites within itself all the advantages tending to success that are wanting in all other countries, whereas it has none of the disadvantages and drawbacks existing anywhere else.

We are, Sirs, most humbly and respectfully yours,
H. Pereira Mendes, Minister Spanish and Portuguese Congregation,
New York City.
Dr. L. Zinser, Minister Shaare Zedek Congregation, New York.
Adam Rosenberg, President, Chobebei Zion.
H. B. Schulman, Vice-President,
and nine Directors.

THE EXACT DATE OF THE GAON'S DEATH.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—In the interesting paper by Mr. S. Schechter on the Wilna Gaon there occurs a grave error in respect to the day of his death. Mr. Schechter says: "The Gaon died on the 3rd day of Succoth (1797) with the festival branch of the Lubab and the Ethrog in his hands."

This date is impossible; the קביעות of the year 5558 (corresponding with 1797) being הש״א, the third day of Succoth fell on Sabbath, and it cannot be believed that the Gaon took the Lulab and Ethrog in his hands on that day. The precise date of his death was, according to Finn's קרית נאמנה, Wilna 1860, p. 145, Monday the third day of Succoth, 5558. For the purpose of ensuring accuracy in dates I may be permitted to call attention to my book מפתח לקבוע עתים, by means of which Jewish and Christian dates for the years 1750 to 1950 can at once be fixed.

Yours obediently, L. Cohen.
Rees a. Rhein, February 25, 1890.

FORBIDDEN FISH FOODS.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I should be grateful if any of your readers could kindly inform me whether the excellent eating and healthy sturgeon and its caviare (or eggs) are still forbidden food to orthodox conforming Jews?

I find it is stated that during the seventeenth century the Jews refused to eat the caviare of the sturgeon, and this induced the Italians of that period to provide with great profit to themselves, carp eggs made up into a red caviare, which "well pleased both the conscience and the palate of the Jews."

I am also anxious to learn whether any passages occur in the Talmud or in any other Jewish ecclesiastical authorities, accepting the erroneous view of the ancient Egyptians, that leprosy was caused by eating shell fish, sea-snails, oysters, and fish without fins or without scales.

Moses whilst in Egypt appears to have believed this theory as an established fact, and hence, I suppose, his Biblical crusade against the Jews partaking of finless or scaleless fish, shell fish and oysters.

Yours obediently, J. Lawrence-Hamilton, M.R.C.S.
Brighton, March 3rd, 1890.

Received: For Penny Dinners, "Half of my birthday gift," J. F. D.," 1s.

Old Castle Street Synagogue.—The annual custom of celebrating the 7th of Adar, the traditional birthday of משה רע״ה took place in this synagogue last Sunday evening. The Rev. I. Dainow delivered a lecture and the Rev. M. A. Epstein, of the New Synagogue, read the evening service, after which a banquet was held.

Proposed Hampstead Synagogue.—Mr. Delissa Joseph has been appointed to prepare plans for the erection of the synagogue and class buildings on the site on Hill Top Road, West End Lane, acquired by the Committe. A Canvassing Committeee has been appointed to collect the necessary funds.

Great Ealing School.—The names of a large number of the pupils of the Rev. John Chapman appear in the Class Lists of the College of Preceptors Examination, viz., B. L. Schlesinger, of Priory Road, who passed 2nd class, 1st division, G. B. Moore, of Alexandra Road, 2nd class, 3rd division, B. L. Lee, of Bassett Road, 2nd class, 3rd division, H. H. Harris, of Watford, 3rd class, 1st division, S. J. Mitchell, of Randolph Crescent, 3rd class, 1st division, F. A. Haas, of Norwood, 3rd class, 1st division, Davidson, of Brondesbury, 3rd class, 2d division, E. A. Barnard, of Randolph Crescent, 3rd class, 3rd division, and Oscar Harris, of Watford, 3rd class, 3rd division. All the candidates presented by this school passed without a failure, and the subjects of the examination included English Language, History, Arithmetic, Geography, French, German, Latin, Scripture, Drawing, Euclid and Algebra.

Mr. Isidore Spielman has been elected a member of the Council of the Anthropological Society.

The Rev. D. Fay asks us to state that he is *not* the writer of the letter in our last issue signed "A Minister of the United Synagogue."

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THE JEWS OF RUSSIA.

[FROM OUR CORRESPONDENT.]

ST. PETERSBURG, 1st March, 1890.

Mr. Gladstone's remarks on the anti-Semitic Agitation in France and his views on the chances of an anti-Jewish movement in England, as stated recently in the *Pall Mall Gazette*, have had a decidedly disagreeable effect on Russians who are in the habit of worshipping Mr. Gladstone, but who cannot understand how it is possible that he can have any respect for the Jews. Madame de Novikoff, the O. K. of the *Pall Mall Gazette*, tries to explain the phenomenon by admitting that there are Jews and Jews, and by saying that the English Jews belong to a different sect than the Jews of Southern Russian. She says that the English Jews do not believe in the Talmud, but that Russian Jews, who believe in the Talmud, are compelled by the very articles of their faith to cheat and exploit the Christians as much as they can and on all occasions. The obvious answer of course is; "Why do the Christians allow themselves to be exploited? They are not in a minority, and they are not the conquered race." But one cannot very well argue on such lines with a woman. The best answer perhaps is to point to the fact that the Jews even here, where they are oppressed and tyrannised to an appalling extent, are remarkably active in all works of charity, and in their own communities support their own poor entirely themselves. These poor are indeed in a melancholy condition. The following description of their circumstances in the small town of Nyegin, taken from a correspondent's letter in the *Voskhod* will act as an index of the condition of the rest.

"The emigration fever has at last reached even us. Several families leave every week for the States. During the past year as many as 200 families have emigrated from this one town alone. They sell the few goods and chattels they possess and go off. And how small are their ambitions, how modest their expectations! All they want is to get by dint of honest labour a crust of bread and place to lay their head. The worst of it is that the young and able-bodied are those who leave us, and the old and feeble are left behind to swell the pauper population, additional charges on our benevolent society. They are poor and wretched indeed! They have no bread and no fuel. Their faces are pinched and miserable, their figures thin and starved. Such is the life we lead, and what hopes are there of improvement? None!"

And those poor Jews, if properly instructed and given a fair chance, make excellent citizens. Thus, for instance, at the annual distribution of prizes at the St. Petersburg University, of eleven gold medals awarded, five were given to Jews, of the seventeen silver medal awarded, five also went to Jews, and of the fourteen students who received an honourable mention, six were Jews. These figures speak eloquently for the Russian Jews, and require no comment. While on this topic it may be interesting to know that the Jewish medallionist Griliches, has been put on the Commission to inquire into the coinage and paper-currency of the country together with three other Jews.

A fearful piece of injustice has just been perpetrated at Samara, where are domiciled a great many pensioned Jewish soldiers. These retired soldiers, whose service dates back to the days of the Emperor Nicholas, have been slowly acquiring property and have been getting on very comfortably. They were allowed to meet for prayers in a hall assigned them by the Government. As their circumstances improved, they clubbed together and built themselves a synagogne. But when they asked for permission to use it, the authorities sent down an order to destroy the building! This is the kind of thing that makes bad citizens of loyal subjects.

Birkbeck Institution.—M. Antoine, who has now been the teacher of French at Jews' College for many years, has, in conjunction with Prof. Lallemand (of University College), been appointed to conduct the French Classes held in connection with the Birkbeck Institute. Teaching is at best a thankless task, but M. Antoine has always been respected and esteemed by the pupils whom he has successfully instructed in his native language. The present recognition of his merits and of his ability as a teacher is one on which we congratulate him. The various students that have passed under his care will be glad to hear of the deserved tribute which has been now paid to him outside the Jewish community.

Hand-in-Hand and Widows' Home Institution.—At a meeting of the General Committee held on Tuesday, the 25th ult., Mr. E. Franklin, President, in the chair, a list of seventeen applicants was submitted by the Investigating Committee and the following were elected inmates: Rachel Lewis, Frederica Walsh, Susan Levy, and Hannah Sedu.

The *Lady's Pictorial* contains sketches of the recent distribution of prizes at the Bayswater Jewish Schools. The illustrations were drawn by Miss Edney who was engaged by us to make the original drawings for the special supplements of the *Jewish Chronicle* issued at the time of the Anglo-Jewish Historical Exhibition. Miss Edney was also the artist who painted the portraits of Mr. George Augustus Sala and Mr. Frank Moss quite recently.

At the Exhibition of the Royal Society of Painter Etchers opened on Monday, 3rd inst., at Pall Mall East, Mr. Lawrence B. Phillips exhibits four original etchings after his own paintings. No 42, "A View of the Lagoon, Venice," No. 126, "A Brittany Castle" (Chateau Josselyn) built by Olivier de Clisson in the 14th century, the first castle having been destroyed by Henry II. of England. 257, "Christchurch, Hants," a view of one of the finest and most interesting churches in this county, and 267, "The Tower of London," as seen from a high building on Tower Hill. This plate was executed for the well known firm of Lefévre, of King Street, St. James's.

The names of Mrs. E.H. D'Avigdor and Miss D'Avigdor have to be added to the list of the ladies present at the distribution of prizes at the Bayswater Jewish School, last Sunday week.

Throat Irritation and Cough.—Soreness and dryness, tickling and irritation inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. In contact with the glands at the moment they are excited by the act of sucking, the Glycerine in these agreeable confections becomes actively healing. Sold only in boxes, 7½d., tins, 1s. 1½d., labelled James Epps and Co., Homœopathic Chemists, London." Dr. George Moore, in his work on "Nose and Throat Diseases," says: "The Glycerine Jujubes prepared by James Epps and Co., are of undoubted service as a curative or palliative agent," while Dr. Gordon Holmes, Senior Physician to the Municipal Throat and Ear Infirmary, writes: "After an extended trial, I have found your Glycerine Jujubes of considerable benefit in almost all forms of throat disease."—[Advt].

THE WILL OF THE LATE CHIEF RABBI.

The will, dated 27th December, 1885, of the late Reverend Dr. N. M. Adler, Chief Rabbi, was proved on the 1st inst., by the three sons, the son-in-law, Mr. Henry Solomon, and Mr. Henry Harris, the personalty being sworn at £5,759 8s. 10d. The widow and the late Mr. Lionel L. Cohen, M.P., were also appointed executors. After giving directions in respect to his burial, the will proceeds, "I earnestly request my beloved wife and dear children to observe and fulfil the several wishes and religious injunctions expressed by me in a sealed paper which will be found among my papers on my decease. . . . . . I express my grateful acknowledgment to my community for the kindness and consideration they have ever shown to me, but more especially during the time when failing strength has rendered me less able to discharge the more active portion of my duties. I give to each of the Reverends Jacob Reinowitz and Bernard Spiers (or other the Dayonim for the time being), and to my esteemed friend, Dr. Michael Friedlander, the Principal of the Jews' College, the sum of £10. I bequeath my books and manuscripts to my three sons—Marcus Nathan Adler, Hermann Nathan Adler, and Elkan Nathan Adler—but in consideration of my son Hermann having chosen the vocation of Rabbi, and having fulfilled to my satisfaction the arduous duties of my delegate for the last six years, I direct that he shall be entitled, in the first place, to select for himself all such books (other than manuscripts) appertaining to Hebrew literature as he may consider that he requires in the discharge of his sacred duties; and should his son, my grandson Solomon Alfred Adler, not embrace the vocation of Rabbi, or minister of our sacred religion, I hereby express my confident hope that my said son Hermann will bequeath the books so selected by him as aforesaid to my grandson, Herbert Marcus Adler, or such other nephew of my said son Hermann (being sons of the said Marcus Nathan Adler, and Elkan Nathan Adler), as shall choose such vocation. I bequeath the following specific legacies:—To my son-in-law, Henry Solomon, and my daughter Sarah, his wife, my Australian gold cup; to my son-in-law, the Reverend Asher Stern, Chief Rabbi of Hamburg, and my daughter Jeannette, his wife, my second largest scroll of the Law, with all the ornaments usually attached thereto, and used therewith; to my son-in-law, Jacob Israel, of Berlin, and my daughter Minna, his wife, my smallest scroll of the Law, with the several silver appurtenances thereto, and my large silver gilt cup; to my son-in-law, Magnus Levie Schaap, and my daughter Ida, his wife, my filagree Hanucah lamp, and my two silver candelabras; to my friends, Lionel Louis Cohen and Henry Harris, each a silver cup; to my son, Marcus, my silver Sabbath candlesticks; to my son, Hermann, my silver soup tureen, which formerly belonged to the late Chief Rabbi; to my son, Elkan, my smaller Sepher Torah and my musical candlestick; to my daughter, Minna Israel, my silver coffee pot, which the late Sir Moses Montefiore gave to my dear mother; and as a small token of my esteem for my wife's brother, Geheim Sanitäs Rath, Dr. Carl Lehfeldt, I bequeath to him my diamond mourning ring, and some ornament or other article to be chosen from my effects by my executors." The testator subsequently bequeathed to his son-in-law, Harry Heilbut, and his daughter, Rebecca, the silver gilt goblet given to him by the late Sir Moses Montefiore. The testator bequeathed the residue of his estate to his trustees upon trust to pay the income to his wife for life, and after her death he directs, among others, the following pecuniary and charitable legacies to be paid:—"To each of my grandsons, Maier and Naphtali Stern, £100; to my faithful servant, Joseph Van Gelder, £50; and to the Rev. Dr. Kahn, the husband of my grand-daughter, Jette Stern, £30; and also, as a small token of my affection, £2 to each of my grandchildren and great-grandchildren to purchase a souvenir; to the Provincial Ministers' Fund, for the establishment of which I have earnestly pleaded, and in the prosperity of which I take a keen interest, £20; and £10 to each of the following institutions:—The Jews' Free School, Jews' College, Jews' Hospital, and Orphan Asylum 'Chébrah Gemiluth Chassadim,' in Hanover, Brighton Synagogue, the Jewish Board of Guardian; and £15 to the 'Jeshibath Etz Chaim ve Talmud Torah,' in the Holy City of Jerusalem." Subject hereto the testator divides the ultimate residue of his property equally between his three sons and five daughters.

DEATH OF MR. GEORGE COHEN.

Yesterday (Thursday) morning, Mr. George Cohen, of Coborn House, Bow Road, died at his residence in his 63rd year. The genial face and hearty manner of Mr. Cohen were familiar at many meetings connected with Jewish charities. He was one of the most generous-hearted men in the East End, and it is no exaggeration to say that no appeal in the cause of charity was ever made to him in vain. The deceased was for many years a representative of the New Synagogue (in the affairs of which he took a lively interest) at the Council of the United Synagogue; President of the Hand in Hand and Widows' Home (of which he continued a member of the Committee), President of the Society for the Relief of the Aged Destitute, and was presented in 1864 by the subscribers with an illuminated address. He was a liberal subscriber to all the communal charities and evinced much interest in the prosperity of the East London Synagogue of which he was a member since its foundation, towards which he contributed. The deceased leaves a widow, five sons and six daughters. He was head of the well-known firm of George Cohen, Sons and Co., Iron Merchants. A characteristic dying wish deserves to be recorded as exhibiting at once the cheerful view he took of life, his own modesty and his consideration for others. He desired that his children should only observe one month (instead of a year) of mourning for him, as he wished that they should not cloud their cheerful and happy lives even for a few months out of respect to his memory, which could be sufficiently regarded, he said, by the observance of the customary Jahrzeit that, remarkable to state, will fall on Purim, a day of rejoicing among Jews.

THE COLONISATION OF PALESTINE.—At a meeting of the "Chovevei Zion," held at the Princes Street Synagogue on Saturday last the following were elected to serve on the Provisional Committee. Mr. A. Miller, Treasurer, Messrs. I. Benelya and M. Rosenthal, Trustees, Messrs. I. Kaufman, A. Watnik, Auditors, Mr. I. Donn, Hon. Secretary. General Committeee, Rev. H. S. Maccoby, Messrs. E. Ishkisher, M. Caplan, J. Abrahams, S. Cohen, J. Josephs, A. Bicker, J. Steinman, S. Burman.

DEATH OF DR. JOSEPH KISCH.

We regret to announce the death of Mr. Joseph Kisch, M.R.C.S., who died at his residence, 11, Randolph Road, Maida Hill, on Monday night, in his eighty-fourth year. Despite his advanced age, Mr. Kisch had enjoyed perfect health until Sunday evening, when he was attacked with an apoplectic fit. So great was his vitality that an hour and a-half after the seizure he was able to walk upstairs to his bedroom without assistance. Mr. Kisch was a son of Mr. Benjamin Kisch, a native of Groningen, Holland, who followed the practice of medicine in London upwards of sixty years ago. He acted as medical officer to the poor of the New Synagogue at the time when the father of the late Dr. Canstatt held a similar position at the Great Synagogue. He was a scholar and a wit, and was a welcome and frequent guest at the table of Chief Rabbi Hirschell. He was succeeded in the New Synagogue appointment by his son, the deceased. The family originally came from Prague, and in the "Life of Mendelssohn" mention is made of a certain Herr Kisch (a member of that family), who was teacher to the great philosopher in his earlier years at Prague.

Mr. Joseph Kisch, like his father, adopted the medical profession, and had an extensive practice among the Jewish community in the City, where (in Circus Place, Finsbury) he himself resided for many years. He was for a long time medical officer to most of the Chevras in the East End, and he also devoted a considerable portion of his life to gratuitous medical services to various communal institutions. He was Honorary Medical Officer to the Jews' Orphan Asylum from its foundation in 1831, and continued to act in that capacity between thirty and forty years. In January, 1853, he was presented with an address, signed by the President, Mr. Joseph Sebag, "in grateful appreciation of the eminent services rendered by him for a long series of years, and of the kind, vigilant, and able fulfilment of his arduous and responsible duties." A more substantial testimonial, in the shape of a silver coffee service, was presented to Mr. Kisch on behalf of the Orphan Asylum in the year 1862. During his long career he received many other marks of appreciation from the various institutions with which he was connected, and among which may also be named the Widows' Home and Hand-in-Hand Asylums, and the Jews Hospital, where, prior to its removal from Mile End, he served as medical officer in succession to his father. About twenty-five years ago, on his second son, Mr. Albert Kisch, M.R.C.S. (who is married to the only child of the late Mr. Ellis A. Davidson), becoming associated with him, he gradually withdrew from his more arduous professional work. The interesting fact has thus to be noticed that three generations have exercised the profession of medicine, which abroad is much favoured by Jews. Mr. Kisch leaves a widow and five children—Mr. Benjamin Kisch, M.A.; Mr. Albert Kisch, M.R.C.S.; Mr. Henry J. Kisch, and Mr. Hermann Kisch, who holds an appointment in the Indian Civil Service at Calcutta, and an unmarried daughter. The deceased was interred on Wednesday afternoon at the Willesden Cemetery, the burial service being read by the Rev. I. Samuel.

THE LONDON HOSPITAL.

At a meeting of the governors of the London Hospital on Wednesday, Mr. S. Montagu, M.P., called attention to a statement made to him that lately several Jewesses, after waiting for a considerable time at the out-patients' department, were ordered to leave without being treated. The Chairman, Mr. F. C. Carr-Gomm, said that the facts had been greatly exaggerated. Although attention to maternity cases formed no part of the work of the hospital, it had been considered advisable to take some cases for treatment for the benefit of the students, but only from a radius of about a mile within the district. Owing to the great demand, the number of tickets had to be limited to forty per week, one-fifth of which were reserved for the large Jewish element in the locality. Most of the Jewesses applying to the hospital were unacquainted with English, and they persisted in coming there, as they had not understood the intimation that the tickets for maternity cases were necessarily of a limited character. Mr. Nixon, the house-governor, bore out the Chairman's statement, and added that the Jewish applicants averaged sixty-seven on each occasion. Mr. Nixon described the struggle that took place at the time for the distribution of tickets, and he urged that action should be taken by the Ministers of the neighbouring Synagogues to put a stop to such scenes. Mr. Montagu suggested that better arrangements might be made if the tickets were ballotted for. The Chairman advised Mr. Montagu to bring his suggestion before the House Committee, when, he had no doubt, something in that direction might be carried out.

PRESENTATION TO THE REV. D. PIZA.

The Rev. D. Piza at the end of December last retired from the service of the Spanish and Portuguese Congregation, having fulfilled the duties of Hazan of the Bevis Marks Synagogue for the notable period of 44 years. A small Committee has been engaged in collecting subscriptions in order to commemorate the event, and on Thursday in last week attended at Mr. Piza's residence and handed him an address, an antique silver Kiddush Cup, and a purse of gold of £110. The cup is supposed to have been manufactured in the reign of George III., and is very artistically ornamented. It is inscribed as follows:—

"Presented, with a purse to the Reverend David Piza, elected Hazan of the Bevis Marks Synagogue, 15th Ellul, 5605—17th September, 1845, as a small tribute of affectionate respect on his retirement from office, after more than 44 years' honourable service. 8th Tebeth, 5650.—31st December, 1889."

In deference to Mr. Piza's wish, and also to the state of his health, the presentation was made privately. The following gentlemen acted on the Committee: Messrs. Alfred White, Chairman, Joshua M. Levy, Treasurer, Daniel Soares, Isaac Benoliel, Raphael Costa, E. R. Jessurun, Samuel A. Green, and Simon A. Goldston and Coleman I. Cohen, Hon. Secretaries.

THE Lady Mayoress will distribute the prizes on Wednesday evening at the South Place Institute Finsbury, to the pupils attending the Gravel Lane (Houndsditch) Board School, of which Miss Esther Myers is Head Mistress.

IT is stated that in the event of Mr. B. W. Levy, of Tokenhouse Yard, being elected one of the City Sheriffs for the ensuing year, he will probably appoint Mr Edward Lee, C.C., as his Under Sheriff.

HARROW SCHOOL.—Alfred Chotzner has lately won the prize for Latin Alcaics, which is annually competed for by the monitors and the boys of the upper sixth form.

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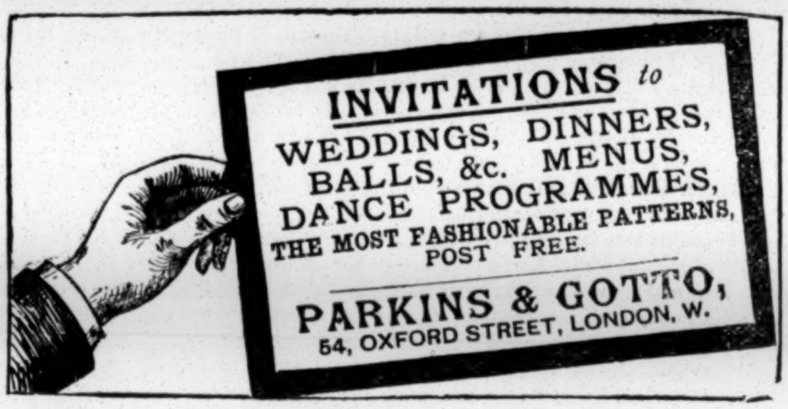

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The Jewish Chronicle.
LONDON: FRIDAY, MARCH 7, 1890.—5650.

THE GERMAN ELECTIONS.

The second ballots in the elections to the German Reichstag took place last Saturday and the complete returns are now before the public. So far as the direct interests of the Jews are concerned the results differ but slightly from those of the 1887 elections. The number of Jewish deputies is not increased, nor are the ranks of the anti-Semites sensibly augmented. The Conservative minority, crushed to the shadow of a political party, has still a bedraggled tail of four avowed Judeophobes, led by the discredited Court Preacher, Herr Von Stöcker. On the other hand the Liberal and Radical factions, whose success at the polls is the true index of the drift of public opinion in the Empire, number Jews among their most conspicuous members. Ludwig Bamberger still figures as one of the leaders of the Freisinnige party, and Paul Singer occupies a similar position among the Social Democrats. Scarcely less gratifying is it to notice that prominent Liberals, who, like Virchow and Richter, have not hesitated to denounce the anti-Semitic agitation both in and out of Parliament, still enjoy the confidence of their constituencies. It would be strange indeed if in a great Liberal upheaval, such as this General Election has proved, any reservation had been made on the Jewish question. The voice of Germany has declared with startling emphasis for an extension of religious and political liberty. The increased numbers of the Centre or Catholic party distinctly embody a mandate against exceptional laws on the score of religion while the largely augmented power given to the Freisinnige and the Socialists is not so much an indication of the spread of anarchical doctrine, as it is a condemnation of the policy which seeks to impose a police limit to political idealism. This is an exceedingly wide view of popular liberty, by the side of which the modest claim of the Jews is of very subsidiary importance. But the one is necessarily involved in the other. A conception of popular liberty which extends the fullest tolerance to an alien church, whose chiefs assert their right to interfere in the domain of politics, and which offers alliance to a political party whose hostility to existing institutions is avowed while their loyalty to the Fatherland is more than suspected, cannot possibly regard as an open question the proposal of the anti-Semites to persecute a sect whose religion has no political pretensions or bias, and who besides are among the most peaceful and law abiding citizens in the country. If the German elections compare unfavourably with some former elections in the number of Jewish deputies returned, they more than compensate for this drawback by the nature of their political verdict, which shows how exotic to the normal and sober feeling of the country is the hateful anti-Jewish agitation of Herr Stöcker and his "Christian Socialist" friends.

Turning from this general view to the specific political programme for which the country has pronounced, there is also very much to interest the Jews, *quâ* Jews, especially those who, like ourselves, are onlookers in the game, concerned only in watching the course of Jewish political activity in Germany and in weighing its influence on the history of the Fatherland. It is well known that at the elections of 1887 the Jews of Germany, abandoning their radical proclivities in face of Prince Bismarck's appeal for a patriotic rally against the national enemy, helped very largely to swell the majority of the ministerial coalition known as the "Cartel," notwithstanding that one section of that combination, the Conservatives, were in more or less open alliance with the anti-Semites, while the other, the National Liberals, had strayed very far from the principles of their Jewish founder, Herr Lasker, and no longer numbered a single Israelite in their ranks. On the present occasion it is doubtful whether any Jewish votes have been cast for the Government parties. The whole election has turned on questions of internal administration, and on these the Jews of Germany, almost to a man, belong to the Liberal and Democratic platforms. It is possible that on the question of State Socialism some few Jews may have supported the Government. In the Austrian Reichsrath the other day Dr. Bloch declared that the German Emperor was only imitating the Old Testament in his Labour Conference proposals, and that the idea of limiting the hours of labour by the authority of the State was first recognised by the Hebrew institution of the Sabbath. Even without this striking and ingenious attempt to find a common ground for Jews and Conservatives in Germany, it is quite possible for any Liberal to view with sympathy the schemes for improving the condition of the labouring classes embodied in the recently published Imperial rescripts. From what we know, however, of the political views of our German coreligionists it is not likely that they have wandered in this direction. They are, as we have already said, Liberals to the backbone, and, outside the Freisinnige and Social Democratic parties, are practically unknown. In this respect they are in complete harmony with the public opinion of their Gentile fellow-citizens who have now pronounced in unmistakeable terms for the Liberal programme of those parties. Nor is this altogether an accidental agreement. In bringing about this result the Jews have been among the most active workers. The principles of the Freisinnige party are, to a great extent, the teachings of Jews such as Lasker and Bamberger, who seceded with them from the National Liberals when that party yielded itself to Prince Bismarck; while the origin of the views of the Socialists is best indicated by the names of their two principal divisions, Lassallians and Marxists. The Jews, it must also be remembered, have had much to do with the dissemination in Germany of those English principles of Free Trade which are at the root of the opposition now manifested against the policy of State Socialism.

Among other justifications of Jewish political sagacity afforded by the recent elections is the crushing defeat of the National Liberals. Founded practically by a Jew the party was prosperous while it pursued the path marked out for it by its Hebrew leaders. Since its secession from that path it has been unfortunate, and to-day it has almost ceased to exist. The principles it deserted, however, still live. They are still in the hands of capable and patriotic Jewish exponents; and it is a satisfaction to learn from the Elections that have just taken place that they commend themselves to the sober and enlightened judgment of the country at large.

THE PROVINCES.

BIRMINGHAM.

The Lord Chancellor has placed Mr. I. Jacobs, of the "Rookery," Handworth, on the Commission of the Peace for Birmingham. We are informed that Mr. Jacobs is the first Jewish magistrate ever appointed for Birmingham.

EDINBURGH.

On Sunday last the second social gathering (Purim) of the Edinburgh Hebrew Young Men's Social and Literary Association was held in the large hall of the Club Rooms, Park Place. A most enjoyable evening was spent, several songs adding greatly to the night's enjoyment. Mr. A. Goldston, President, officiated as M.C.

Mr. John Salmon, of this city, has presented a very handsome curtain for the Ark (Perouchas), to the Edinburgh Hebrew Congregation, Ross House, Park Place.

At the annual general meeting of the local branch of the Anglo-Jewish Association, held at the Synagogue Chambers, Park Place, on Sunday last, the following gentlemen were appointed office-bearers for the ensuing year, viz., Mr. R. Hyman, Senior, President; Mr. P. Dresner. Treasurer; Mr. E. Goldston, Hon. Secretary; Committee, Rev. Mr. J. Fürst, Messrs. M. Michael, H. Michael, L. Fedderman, L. Gordon.

GRIMSBY.

At a meeting of the members of this Congregation, held on Sunday last, the Rev. J. H. Yellin, of Canterbury, was elected to fill the vacancy caused by the death of the Rev. H. L. Goldstein.

A handsome silver cup, with a suitable inscription, was presented on Sunday to the Rev. G. Pearlson, of Hull, in recognition of the efficient manner in which he trained the choir for the opening of the Grimsby Synagogue. Mr. B. Cohen, President, occupied the chair, and Mr. M. Abrahams the vice-chair. Both gentlemen delivered speeches, in which stress was laid on Mr. Pearlson's valuable and much appreciated services. The reverend gentleman acknowledged the testimonial in appropriate terms.

HANLEY.

A memorial service for the late lamented Chief Rabbi was held on Sunday, when the Rev. I. Aarons, of Wolverhampton, preached an impressive sermon, taking as his text Esther iv. verse 3. He implored his hearers to raise a monument to the late Chief Rabbi in their hearts by following his teachings. The service was well attended, many Christian ladies and gentlemen being present.

HULL.

On Sunday the 23rd ult., a general meeting of the Central Hebrew Congregation was held in the Vestry room of the synagogue. Mr. Wacholder, the President, in the chair. A communication was received from Mr. A. Goodman, the Treasurer, tendering his resignation in consequence of ill-health. The resignation was accepted, as was also that of Mr. William Wolfe, the Hon. Secretary, owing to his business engagements. Thanks were voted to both gentlemen, and Mr. Lewis Davis and Mr. I. Harris were elected to fill the vacant offices.

LIVERPOOL.

On Sunday last, a special service was held in the Fountains Road Synagogue, Kirkdale, in aid of the local medical charities. The Rev. J. Polack, B.A., of the Princes Road Synagogue, delivered a very impressive sermon, taking as his text, Job, chap. 19, verse 21. "Have pity on me, have pity on me, for the hand of God hath touched me." The preacher made an earnest appeal to the congregation to assist in supporting the various hospitals. The Rev. H. Burman conducted the service, assisted by the choir. Mr. H. Padfield, organist of St. Michael's, accompanied. The attendance was not very large. £6 15s. 2d. was collected.

MANCHESTER.

One of the most extraordinary lists of patrons in connection with a Jewish charity is the one which Mr. W. Aronsberg, J.P., President of the Manchester Hebrew Philanthropic Society, has arranged for the Ball on Wednesday next in aid of its funds. The following names are taken at random from the list: their Royal Highnesses Princess Christian of Schleswig-Holstein, and the Duchess of Albany, the Marquis and Marchioness of Salisbury, Mr. and Mrs. Gladstone, the Duke and Duchess of Portland, the Marquis of Hartington, the Earl and Countess of Derby, the Duke and Duchess of Rutland, Lord and Lady Randolph Churchill, Mr. Balfour, the Marquis of Ripon, the Duke and Duchess of Newcastle. The list contains as many as 200 names, including a large number of the most distinguished men in the country.

At the monthly meeting of the Manchester Talmud Torah School, Mr. M. Steinart, President, in the chair, the Secretary (Mr. J. Jacobs) read the 11th Report of the Jerusalem Charity Boxes, which showed a collection of over £48 7s. 6d. A vote of thanks was accorded to Mr. Louis Jacobs, under whose direction these collections have been conducted for the past six years, and also to Messrs. Baker, Brown, Dembrovitch, and Rosenbloom.

At the Jewish Working Men's Club on Sunday last, the Rev. L. M. Simmons, B.A. delivered a lecture on "Mahomet." The Rev. J. H. Valentine occupied the chair. In enumerating the leading incidents in the life of his hero, the lecturer claimed that Mahomet was not the impostor that many regarded him. Charges of cruelty were also laid at his door which could not be defended, yet it must be admitted that he was instrumental in doing much good; and it must be remembered that without his teachings many millions of people who now acknowledged a Supreme Being would probably be steeped in superstition and idolatious practices. This same lecture was delivered last year to a Christian audience, and Mr. Simmons was taken to task by a writer in the Jewish press, who expressed surprise that a Jewish minister should have viewed Mahomet's character in a favourable light. Last Sunday's audience, however, did not share that writer's views; for with one exception all the speakers were in accord with the lecturer in his estimate of one whose life and teachings have had a salutary effect on a large proportion of the inhabitants of the globe. Before separating, on the motion of Mr. Sunderland, seconded by Mr. M. Cohen, the lecturer was cordially thanked.

MERTHYR.

At the close of the sermon on Saturday last, the Rev. Harris Cohen made a pathetic allusion to the recent Llanerch colliery explosion, and appealed to his congregants to subscribe to the relief fund which is now being raised. The members of the congregation have liberally contributed to the fund, and a substantial sum, collected by the Revs. A. Abelson and Harris Cohen, has been forwarded to the *South Wales Daily News*.

NOTTINGHAM.

The Nottingham Castle Museum is to be congratulated upon obtaining a loan of unexceptional interest and inestimable value to this lace manufacturing centre. It is the exquisite and unique raised Venetian point lace flounce worn by Marié Antoinette on her wedding. Birds, animals, musical instruments, crown and arms, are all interwoven in its lovely design; it is 10 feet long by 2 feet broad. The generous lender is Mrs. Arthur Wertheimer, of Connaught Place.

PORTSMOUTH.

The reconsecration of the Portsmouth Synagogue (which has recently been restored) will take place on Sunday, the 16th.

On Monday week Bro. Phineas H. Emanuel was installed Worshipful Master of the Portsmouth Temperance Lodge of Freemasons. There was a very large attendance of provincial officers and masters and members of the lodges in the district. Bro. M. Emanuel, P.P.G., S.D. (Sheriff of Southampton), responded for the visitors.

STROUD.

Master Michael Greensweig, son of Mr. Elias Greensweig, Treasurer of the Congregation, becoming Barmitzvah last Sabbath, read the entire portion of the Law and the Haphtorah, and also delivered an address. The Rev. S. Orler preached an appropriate sermon from Proverbs iii. 21 and 22. In commemoration of the event Mr. Greensweig has presented to the synagogue a handsome silver Kiddush Cup. He also entertained the members of the congregation on Saturday morning and Sunday evening.

SUNDERLAND.

At a general meeting of the local Branch of the Anglo-Jewish Association, Mr. B. Jacoby presiding, the following gentlemen were elected to the various honorary offices. President, Mr. Joseph Jacobs (vice Mr. Joseph Wolfe, deceased), Vice-President and Treasurer, Mr. B. Jacoby re-elected, and Hon. Secretary, Mr. W. Myers. A unanimous and hearty vote of thanks was accorded to Mr. Mark Cohen, the retiring Hon. Secretary, for his indefatigable services to the Branch. To Mr. Cohen's arduous work the revival of the local Association has been to a great extent due, and his services have been most valuable.

WOLVERHAMPTON.

The Rev. Eben Furst visited Wolverhampton, and delivered two addresses on Saturday and Sunday.

PAROCHIAL GUARDIANS AND THE JEWS' HOSPITAL AND ORPHAN ASYLUM.

At a fortnightly meeting of the Prestwich Board of Guardians held on Thursday the 27th ult,

The Clerk (Mr. Mark Ogden) said at Norwood, near London, was a school for young Jews, supported by some wealthy Jewish people. In the case of pauper children sent there those in authority wished to receive from the poor-law guardians 6s. per head per week. A little while ago this board had the subject under consideration and decided to pay 4s. 9d. per week for each child sent from this union, which was the same amount paid per child in the Swinton schools. The admission of another boy was now before the board, and a letter had been received from the school asking the guardians to again consider the question of payment. He might add that the Jews in Manchester, in looking after their own poor, saved the Union several hundred pounds a year; he should not be far wrong if he said £1,000 a year.

Mr. Bird moved, and Mr. Evans seconded, a motion that 6s. a week for each case in the school be paid by the board.

Mr. A. Taylor moved as an amendment that no change be made. The same justice should be meted out by the guardians to both Jew and Gentile. If they paid 6s. per head per week in one case, and 4s. 9d. in the other the time might come when the former amount would be increased to 10s. On principle therefore he objected to the resolution.

Mr. Crosland seconded the amendment.

The Clerk pointed out that a Jewish child was not allowed by its own people to enter the Swinton schools, and therefore other provision had to be made for it.

Mr. Jackson said by sending the children to London the board were providing them with boarding school treatment of a superior character, which they had no right to do.

The Chairman laid stress on the fact that the Manchester Jews were the means of saving the ratepayers of this Union some hundreds of pounds a year.

The resolution was adopted by twelve votes to four.

Kangaroos in Tring Park.—The Hon. Walter Rothschild writes from Tring Park an interesting letter to the *Field Club*, on the subject of the Acclimatisation of Kangaroos in this country. He says: Many years ago—in 1875 I think—my father tried to breed kangaroos in England. But he met with little success, as our male and young one were poisoned by eating laurel, though the female lived until 1882. On my return to England, however, in the winter of 1887-88, I began to procure some more kangaroos of various kinds, and turned them down in the park and woods instead of, as before, keeping them in a yard. The experiment has turned out a complete success as they breed freely, and we have now twenty-eight or thirty kangaroos in all, of four different kinds. They have been kept with great ease. But these have all been kept in pens or small enclosures, while ours have had unrestrained liberty, in company with a large number of Emus and Rheas, which are thriving equally well. I have five Kiwis now, and hope they will breed, as they have paired well enough.

A Public Mortuary for Whitechapel.—The Whitechapel Board of Works decided on Monday to provide adequate mortuary accommodation for the district. Previous to the matter coming before the Board, inquiry was made of the United Synagogue as to the special arrangements that would be desirable for the reception of Jewish bodies to meet the wishes of the Jewish community. The mortuary—which it is estimated will cost about £2,000—will provide special facilities for the dead bodies of members of the Jewish faith. A room, sixteen feet by ten and a half feet, will be provided exclusively for this purpose, and attached to it will be two rooms speciallly constructed for the use of watchers.

Concerts for the Poor.—These entertainments were resumed on Wednesday evening with a concert under the direction of Herr Schuberth. The entertainment, which was of a high class character, was heartily appreciated. The following gave their valuable services: Vocalists, Miss Annie Schuberth, Baroness d'Adelsdörer, Mrs. Grahame Coles, Miss Talbot Jones, Mr. Templar Saxe (of the Carl Rosa Opera Company), Mr. S. Rose, Mr. Gould; Instrumentalists, violin, Herr Witt, violoncello, Herr Schuberth, pianoforte, Madame Tueski, Herr Otto Cantor; Recitations, Miss Glamoye, Mrs. Deacon, Miss Ida Fane and Mr. Deacon. Conductors, Herr Schuberth and Herr Otto Cantor. Two of the songs, "The Reason Why" and "The Heart's Nest," are publications of Messrs. B. Mocatta & Co., of 37, Berners Street, W.

Purim Celebrations.—Yesterday two entertainments took place at the Commercial Street and Buckle Street Jews' Infant Schools respectively; the former was chiefly got up by Miss Emily Levy and a few other friends, and the latter by Miss d'Avigdor and Mr. Birnbaum. The toys, 1,800 in number, were the gift of Sir Julian Goldsmid, and were supplied by Messrs. Lazarus and Rosenfeld, who acted very generously in the matter by granting a considerable discount even off trade prices. Each infant received a toy. On Sunday next a Purim treat will be given at the Portuguese National and Infant Schools, for which the Wardens and Mrs. Sebag Montefiore have provided the funds. After tea a magic lantern will be exhibited by Mr. E. H. d'Avigdor, who will also give a short lecture. A number of gentlemen have contributed towards the purchase of a pair of magic lanterns and slides with all the requisites for use at school lectures and entertainments, clubs, &c. The apparatus will be lent free of charge for any purpose connected with the communal institutions on application being made to Miss d'Avigdor, 35, Lancaster Gate, W.

If the house in which you live is going to be sold over your head, why not purchase it? Don't cripple your business by taking the purchase money out of it, and certainly do not borrow the money with the chance of having it called in at an inconvenient time? Get a liberal, cheap, and expeditious advance from the Temperance Permanent Building Society, 4, Ludgate Hill, E.C. Forms and full particulars free by post.—[Advt.]

ANGLO-JEWISH ASSOCIATION.

On Sunday last the monthly meeting of the Council of the Anglo-Jewish Association was held at the Bayswater Jewish Schools. There were present: Mr. F. D. MOCATTA in the chair; Dr. M. Davis; Messrs. L. Allatini, E. H. d'Avigdor, Charles Davis, Conrad J. Davis, E. A. Franklin, F. B. Halford, C. Q. Henriques, C. S. Henry, B. Kisch, H. Landau, L. A. Lawrence, H. G. Lousada, F. H. Harvey-Samuel, D. Schloss, D. F. Schloss, L. Schloss, I. Seligman, Oswald J. Simon.

The Report of the Executive Committee was read and comprised the following subjects:

THE DINNER.—The President has fixed the 13th May for the date of the Dinner, which will be held at the Grosvenor Gallery Restaurant. The Lord Mayor and Sheriffs have accepted invitations to support the President on that occasion.

BRANCHES.—The following remittances have been received: Barberton (a new Branch) £40, Bombay, first instalment, £14 12s. 6d., Chatham £3 12s. 6d., Sunderland £10.

THE COLONISATION QUESTION.—A letter has been received from the President and Directors of the "Chobebei Zion," a Society established in New York for the promotion of agricultural pursuits in Palestine. The letter appears in another column.

BAGDAD.—Messrs. D. Sassoon and Co. have called attention to the threatened expropriation by the Mahomedan authorities at Bagdad of a Jewish shrine near that town, the interment in which some months ago of a Rabbi gave rise to the persecution under which the Bagdad Jews have laboured. As the Jewish community who claim the sole ownership of the shrine are greatly alarmed at the possibility of its being converted into a Mosque, the subject has been referred to the Conjoint Committee of the Association and the Board of Deputies.

MOGADOR.—The Executive Committee have recommended Senor Elmaleh, in conjunction with the other leaders of the Jews in Mogador, to petition the Sultan for permission to widen the area of the Jewish quarter, as the only effective means of improving its sanitary condition.

BAGDAD SCHOOLS.—Mr. Morris Cohen reports that the Bagdad community having withdrawn from its obligation to contribute one-third of the expenses for carrying on the apprenticing work during 1890, the costs would have to be borne by the Association and the Alliance as the other two parties to the arrangement. The Alliance has informed the Executive Committee that the amounts voted by each body, £36, will suffice for all requirements. The Committee do not propose, therefore, to ask the Council to increase its subvention.

BOMBAY.—Mr. Haeem Samuel, President of the Bombay Beni Israel School, has pointed out that the school will in a short time have to be transferred to other premises, and that a considerable saving would annually be effected if the institution had a building of its own. Mr. Samuel has taken some steps to start a Building Fund in Bombay itself, hitherto without success. He has therefore appealed to the Council for a grant, believing that once the movement is initiated by the parent body with a substantial contribution, he will find no difficulty in obtaining help from the wealthy residents in Bombay. The Executive Committee have requested Mr. Samuel to furnish them with a statement of the estimated expenditure for a new school building. Lieut.-Col. Goldsmid, who kindly volunteered to bring the school under the notice of Lord Harris, the new Governor of Bombay, has received from his Lordship the assurance that he will interest himself in the institution.

JASSY.—Dr. Lippe has applied for the renewal of the grant of £20, the withdrawal of which would necessitate the closing of the school. Although the condition under which a former grant was voted, viz., that instruction in Bible and religion should be given through the medium of the Roumanian language, entailed an additional charge on the school funds, that condition had been loyally carried out. The institution has suffered heavily by the discontinuance, owing to the unfavourable state of trade, of the annual ball in aid of the Schools, which generally reached 1,200 to 1,400 francs. The Executive Committees recommend the renewal of the grant.

JERUSALEM.—The Executive Commitee have for some time given consideration to renewed complaints that Jewish tradesmen in Jerusalem are placed at a serious disadvantage owing to the competition of the Technical School. Several letters on the subject have passed between the Committee on the one hand, and the Alliance Israélite, M. Nissim Behar, and Mr. John Price on the other. The officials of the Jerusalem School have admitted that the institution undertakes contracts for individuals and public establistments, but state that in consequence of the superiority of the articles manufactured at the School, the prices charged are higher than those charged by private tradesmen and artisans. In view of these statements the Executive Committee are of opinion that it will suffice if the Council confirm its resolution of May 1889, in which it expressed the hope that goods made at the School would not be disposed of to the prejudice of local traders.

TANGIER.—The Executive Committee announce that as a result of their representations as to the inefficiency of the English instruction at Tangier, a duly qualified teacher (an Englishman) has been engaged at a salary of £120 per annum. The Tangier Branch has solicited the Association to grant a subvention towards the salary of Mr. Sampson, but as it appears from a letter of the Branch that the entire amount required will be found *in loco*, the Executive Committee, having regard to the present state of the funds, do not feel justified in recommending the Council to comply with the application.

On the subject of the letter from the "Chobebei Zion" Colonization Society, Mr. H. LANDAU said that he regretted the letter had been forwarded to Baron de Hirsch before the Council had an opportunity of seeing it or of expressing an opinion on the matter. It was very questionable whether it was to the interest of intending Jewish emigrants to be sent to Palestine.

The CHAIRMAN said that under ordinary circumstances it would perhaps have been better to consult the Council, but as there was a standing order on the minutes that the Council could not consider any proposals for emigration, the Executive Committee dealt at once with the matter by sending the letter to Baron de Hirsch. The Baron, however, would not be prejudiced by the simple request of the "Chobebei Zion" Society.

The CHAIRMAN said that Mr. Henriques of Manchester had asked why a remittance which had been voted by the Manchester Branch to the Bagdad schools had not been forwarded.

Mr. M. DUPARC, the Clerk to the Council, stated that the grant referred to was one of £100 to the Aleppo schools, and not to Bagdad. The amount had been sent, for transmission, to the Alliance Israélite of Paris, where the delay occurred.

With regard to the complaints from Jerusalem, Mr. ELLIS A. FRANKLIN suggested that arrangements might be made that all goods made in the Technical School should be sold by the local tradesmen. By those means all cause for friction would be removed.

Mr. C. Q. HENRIQUES said that he had previously been associated with Sir Philip Magnus in the consideration of the question as to what should be the character of the work at the Technical School at Jerusalem, and he totally disagreed with the recommendation of Sir Philip Magnus that models only should be made.

Mr. E. H. D'AVIGDOR said that he could not support the suggestion made by Mr. Franklin that the goods sold should be only to tradesmen. If that were carried out all healthy competition in the schools would be nipped in the bud, and the pupils would not have the same incentive to excel in the quality of their handiwork over others.

The TREASURER, Mr. Ellis A. Franklin, brought up the Financial Statement which showed that the income for the month of February included a balance of £394. subscriptions, £150, and a donation of £3, amounting in all to £548. The expenditure, including school grants £180, amounted to £208, leaving a balance of £340.

Mr. B. KISCH brought up a recommendation from the Executive Committee that Law 8 of the Association should be so altered as to permit of Branches sending a representative to the Council for every amount of £30 annually contributed.

Mr. OSWALD J. SIMON suggested that the amount of the money qualification should be reduced, and that a "maximum representation" should be fixed.

Mr. D. F. SCHLOSS said that it would be advantageous to have a membership representation, or in other words that the number of contributors to each branch should be the factor to decide the number of representatives.

On the motion of the CHAIRMAN, the matter was referred back to the Executive Committee for further consideration and report.

A recommendation of the Executive Committee, that the sum of £20 should be voted to the Jassy School, was unanimously adopted.

A vote of thanks to the Chair terminated the proceedings.

THE JEWS' DEAF AND DUMB HOME.

The tickets for the Jews' Deaf and Dumb Home Ball, which is fixed for April 21st, at the Hôtel Métropole, have just been issued with an appeal for funds. We fancy there will be unusual anxiety to possess these documents. They reach a height of excellence as works of Art hitherto not even aimed at in connection with our communal charities. The appeal is accompanied by an engraving of "Charity," drawn and presented to the Stewards by Mr. Frank Goodall, R.A., in aid of the funds of the Institution, and when we have said that this charming production is entirely worthy of the admirable artist who has placed the fruits of his highly trained and practised genius at the service of a deserving charitable institution, we have said enough to indicate its value. In exchange for such a work of art it is only just to increase one's contribution to the Home which has been the occasion of its production. The seated figure of Charity is casting her bread upon the waters and the well-known verse from Koheleth is printed below.

Mr. Harry Furniss's sketch on the ball-ticket is slighter in execution but full of actuality and fun. A statuesque female figure holds out her saucer for the obolus to a very modern and hirsute gentlemen, whose correct evening dress is variegated by a white waistcoat, and his face adorned by the eye-glass of the nineteenth century.

Nor is the letter-press inferior in its simple and touching eloquence to the graphic art which has been brought to bear in making the Deaf and Dumb Ball of 1890 a memorable event. The appeal is unsigned, but we guess, though entirely without any authority except internal evidence, that here is the work of Lady Magnus, whose early *nom de plume* long since discarded by her, has been latterly assumed by other writers. A few lines from this appeal must certainly be quoted here.

"Out of the silence that has fallen on their lives, the Deaf and Dumb Children in the Community make their appeal.

"The hush that would be else so helpless and profound, is broken in upon at the Home by patient, skilful effort, till these silent little ones can take their place in the hitherto shut-out world of speaking, reading, romping childhood. Such effort, however, has to be long-sustained; the necessary patience and skill are expensive tools; and, thus, the Subscription List is an important factor in bringing about successful results. It is sadly inadequate.

"The Committee earnestly hope that the collections at the Triennial Ball to be held on April 21st, 1890, will relieve them from a constantly recurring financial anxiety, and that the many in the community who can afford the luxury of giving, will no longer deprive themselves of the pleasure of helping these afflicted children to be fed, and clothed and educated."

DEATH OF A JEWISH LOCOMOTIVE SUPERINTENDENT.

The death is announced of Mr Solomon Mirls of Melbourne, Locomotive Superintendent of the Victorian Railway Department. Mr. Mirls, who died on December last, was born in Manchester and served his aprenticeship as an engineer in the firm of Messrs. Sharp, Stewart & Co., locomotive builders. He went to Victoria in 1861, and was engaged in that year as draughtsman in the locomotive Department of the Railway Department. After several promotions he was appointed locomotive superintendent in 1877, a position he retained till his death. The funeral took place on December 29th, and was attended by a very large number of railway officials. During the day special trains were run from Ballarat, Sandhurst and other towns to enable passengers to attend the funeral, and throughout the entire system on that day every engine was draped in black as a mark of respect. The service was read by the Rev. Dr. J. Abrahams, minister of the Melbourne Congregation. The coffin (which was covered with wreaths sent by all branches of the service) was borne by representative drivers, firemen, and delegates from the railway workshops. Among those present were the Premier, the Minister of Railways, the Chairman of the Railway Commissioners, and all the leading officials of the service; Sir B. Benjamin, Mr. E. L. Zox, M.L.A., and other representative Jews and Christians. There was also a procession, four deep, of railway officials extending over half a mile and numbering about 2,500 men, of whom 700 represented the locomotive branch. A large number of station masters and officials attended the funeral which appears to have excited unusual interest.

JEWISH COMMUNAL LEAGUE.—On Sunday last Mr. I. S. Blanckensee opened a debate on the Liberal Programme. In the discussion which followed, Messrs. Benoliel, Levy and White took part. Mr. Joshua M. Levy presided.

AGED NEEDY SOCIETY.—At the annual general meeting held on the 27th inst., Mr. Morris H. Harris and Mr. Lionel H. Lemon were elected auditors, the latter in the place of Mr. H. J. Solomon, who retired. Messrs. L. H. Lemon and Edward S. Cashmore were elected on the Committee to fill two vacancies.

CENTRAL SYNAGOGUE RELIGION CLASSES.—On Sunday last Miss Jacob, on behalf of the pupils of these classes, presented the Rev. D. and Mrs. Fay with a beautiful "Standard" lamp and shade in token of their esteem and respect. The Rev. D. Fay in acknowledging the gift, referred to the excellent relations that existed between pupils and teachers, and trusted that their mutual affection would not cease when they no longer stood in the same relations to each other, but that as his future congregants he would retain their confidence throughout life.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN THE WASTING DISEASES OF CHILDREN.—Dr. G. Sanders, C.B., late Deputy-Inspector-General Army Hospitals, President of the London Medical Mission, writes:—"I have used Dr. de Jongh's Light-Brown Cod Liver Oil extensively among the poor of St. Giles's, and consider it a valuable remedy, especially in the Wasting Diseases of Children." Dr. Stavely King, Physician to the Metropolitan Free Hospital, writes:—"I can very conscientiously testify to the superior qualities of Dr. de Jongh's Light-Brown Cod Liver Oil. I have employed it with great advantage in cases of Mesentric and Pulmonary Tubercle, and in the Atropic Diseases of Children." Dr. R. C. Croft, author of "Hand Book for the Nursery," writes:—"I have tried Dr. de Jongh's Light-Brown Cod Liver Oil, and find that it contains all the properties which render the Oil so efficacious. I find, moreover, that many patients prefer it to the Pale Oils, and are able to retain it more comfortably. It is almost a specific in many of the Diseases peculiar to Infancy and Childhood, and I have seen marked benefit produced by its use." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half pints, 2s. 6d. pints, 4s. 9d.; quarts, 9s.; by all chemists. Sole Consignees, Ansar, Harford and Co; 210, High Holborn, London.—CAUTION.—Never be induced to purchase other Cod Liver Oils, under the delusive pretence that they are as good as Dr. de Jongh's.—[ADVT.]

JEWS' COLLEGE LITERARY SOCIETY.

On Sunday evening Dr. B. W. Richardson read a paper at a meeting of the Jews' College Literary Society on "Wine as a Mocker."

The Rev. Dr. H. ADLER presided, and in introducing the lecturer he expressed the gratification of the meeting that amid his multifarious and beneficent occupations Dr. Richardson had found time to come that evening and read a paper on a subject which interested all.

Dr. RICHARDSON, who was loudly cheered, said he would take as his text "Wine is a Mocker" from Proverbs xx. 1, and he would endeavour to show in a simple and scientific manner that the text was correct and strictly true as was evidenced at the present time in daily life. Dr. Richardson then proceeded with his theme, and explained how from its very first introduction in the world wine has been a mocker by deceiving man as to its real nature. He mentioned that it was only between the 13th and 14th centuries, a period when the distinguished forefathers of his audience held up the light of learning to a great extent in the discoveries of chemical science, that the belief with regard to the character of wine underwent a change. The greater portion of the lecture was devoted to exposing the ideas entertained that the use of wine gave physical strength, that it improved the health, strengthened the mind, or produced warmth. The specific points of interest to Jews lay in Dr. Richardson's references to their vitality. This vitality throughout all ages, he said, was something astounding. People wondered how the Jews managed to live. Oppressed by cruel laws, living in abodes where others must have died, they yet continued to exist. During the last century, Baron Haller, a leading German doctor, was asked how it was that the Jews possessed such remarkable vitality, and after examining the subject thoroughly he replied in one word—*sobrietas*. It was the simple nature of the lives led by Jews that had preserved them to this day. It was because they recognised that wine was a mocker that they had lived through so much trouble to reach to such great power as they now possessed. The words of the prophet Isaiah stood out in confirmation of what he had said, and perfectly illustrated the points he had brought forward: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night till wine inflame them." Wonderfully strong was the passage, as strong as any man of science could express himself at the present day, "They have also erred through wine and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment" (Isaiah xxviii., 7). Again, how wise were the words of Solomon in Proverbs xxix.: "Who hath woe? who hath sorrow? . . . . . they that tarry long at the wine . . . . . at the last it biteth like a serpent and stingeth like an adder." And finally, said Dr. Richardson, there were the words of his text, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

Dr. RICHARDSON, who spoke for upwards of an hour without notes, resumed his seat amid loud applause.

Mr. TAYLOR, President of the National Temperance League, having been invited to open the discussion, remarked how well the dangers resulting from drink had been described in the passages from Scripture quoted by the lecturer.

Mr. ISRAEL ABRAHAMS, M.A., said that sobriety existed as much in moderation as in total abstinence. Judaism had always tried not to throw away pleasure, but to regulate it. The use of wine in nearly all Jewish religious ceremonies, in the Synagogue and the home, had consecrated it to such an extent that there was little fear of Jews taking it to excess. He admitted that to the drunkard total abstinence must be taught.

Mr. E. N. ADLER agreed that the lecturer had made out a good case, but principally against excessive indulgence in drink and against the adulterated spirits and wine sold in this country. Alluding to the literature on the wine, Mr. Adler read from a composition by the Persian poet, Sadi, and translated from the Arabic a portion of the menu, referring to wine, of a banquet given at the last Oriental Congress at Stockholm.

The CHAIRMAN said that the lecture might be called a scientific sermon. The subject was of vital importance to the inhabitants of Great Britain, and was the only bar to the greatness of the Kingdom. Jews who were loyal to the core and steeped to the lips with love for their country could not be indifferent to that one thing on which the greatness of England might split. Throughout the Hebrew literature there was the strongest condemnation of intemperance. In the Pentateuch there was an injunction not to partake of wine or strong drink before entering the Sanctuary. A Shochet was also not allowed to drink before performing his sacred function for fear that he might inflict unnecessary pain on the animal. In the Talmud there was a legend of a gravedigger, Abba Saul, who studied the lives of the dead from their bones, and who found that the bones of the drunken were burnt. Judaism did not denounce the partaking of wine if in moderation. There was the well-known passage in Psalms, "Wine rejoices the heart of the living." In the Book of Sirach it was laid down that wine is as good as life to man if drunk moderately. No canonical inspiration was attached to that Book, but the remark was valuable as giving the ideas prevalent in those times. It was only because Jews had ever been devout in the practice of sobriety, that there had never been a necessity to preach to them total abstinence. Referring to the wine used for Kiddush, Dr. Adler said that the idea that on Passover Jews were forbidden to partake of fermented wine was a mistake; only grain which had fermented was prohibited, and therefore they might not drink such spirits as whiskey. The injunction respecting the sanctification would be fulfilled if only wine made from raisins was used, as this wine was not intoxicating. Dr. Adler proposed a vote of thanks to Dr. Richardson for his interesting lecture. In his "Son of a Star," he had shown that his knowledge of Holy Writ had become a second nature to him, and by the texts he had employed that evening, and by the manner he had explained them he had proved how fully he had entered into the spirit of the ancient Jewish laws.

Dr. M. FRIEDLANDER, in seconding the vote of thanks, said that Dr. Richardson might, perhaps, find some support for his theory in the Bible, inasmuch as with the invention of wine the duration of life had been shortened. Before Noah there were many long lives, but after his time lives were considerably shortened. A stronger argument was given in Habakkuk where wine was described as a traitor.

Mr. M. N. ADLER, M.A., said that there were two kinds of Nazarites, those who were so for a certain period, and others for all their lives. Samson was believed to have been a total abstainer, and there was no greater testimony to the efficacy of temperance than the fact that the strongest man on earth should have been a teetotaller.

Dr. RICHARDSON, in acknowledging the vote, said that until the Jews had been won over to total abstinence only half the battle for which he and those who worked with him fought would have been won. He, therefore, highly appreciated the compliment that had been paid to him by asking him to address the younger portion of the Jewish community.

WE understand that relations recently became exceedingly strained between the teachers of a Church School at Lambeth, with the clergy of the parish on one side, and Jewish residents in that district on the other. The *casus belli* was the unduly severe castigation of a little Jewish girl named Joseph; but the contention was about to be dragged into the publicity of the police court, the original bitterness having become much accentuated by the infusion of extraneous local disputes, both of a personal and a parochial character. Owing, however, to the strenuous exertions of the Rev. Francis Cohen, minister of the Borough Synagogue, better counsels have at length prevailed and ample apologies have been both tendered and accepted.

JEWISH ASSOCIATION FOR THE DIFFUSION OF RELIGIOUS KNOWLEDGE.

The annual distribution of prizes to the children attending the Sabbath School of the Jewish Association for the Diffusion of Religious Knowledge was held on Sunday last under the presidency of the Rev. Dr. Hermann Adler, in the large Hall of the Jews' Free School, where the Classes are held. Among those present were, the Rev. J. F. Stern, Messrs. Elkan N. Adler, M.A., Honorary Superintendent of the Sabbath School, Samuel G. Asher, S. Fisher, Arthur Solomon, and James H. Solomon.

The report of the Honorary Superintendent states that the Sabbath School continues to improve in efficiency. School was held on 47 occasions, and over 31,000 attendances were made. The standard of instruction has gradually been raised and gratifying results are obtained, notably in the Seventh Standard boys, where Mr. Harry S. Lewis, B.A., of Toynbee Hall, has succeeded inspiring the pupils with some of his own enthusiasm. Most of the pupils are scholars of the Jews' Free School Jews' Infant School, or one of the seven great Board Schools where the Association has established religious classes. It is impossible that the classes should perform the funtion of a normal school, though nothing is so much needed in the community, but many of the scholars in the highest classes, especially girls, have been there for several years, and their services are often requisitioned as pupil-teachers to assist, or to take the place of the teachers on the staff. The choral singing throughout the year has been satisfactory. The efficiency of the choir is due to the energy, of the teachers, Miss Rebecca Hart, Miss L. Hart, and Miss R. Bernstein. The honorary teaching staff consists of the Misses Blank, Beatrice Cohen, N. Cohen, Crook, C. Hart, R. Hart, Goldberg, Lewis, Lyons, Marks, Martin, Nathan, Rosenthal, and Spiers; Messrs. D. Aarons, H. Aarons, Bernberg, Dickson, Esterson, P. Goldston, S. A. Goldston, H. S. Lewis, Mathews, Rosenthal, Jacobs, and Weil. When it is borne in mind how hard schoolmasters and mistresses have to work during the week, all the more credit is due to the ladies and gentlemen who carry on the work of the Sabbath School.

After a Psalm had been well sung by choir,

The Rev. Dr. HERMANN ADLER, who was loudly cheered, delivered an address. He said that all had been interested in hearing the report of the good work done by the School. It is said that "good wine needs no bush"; it might also be said that the excellent work done by the Classes required no words of his to laud it to the skies. Now and again he came on Sabbath into the City to preach in one of the synagogues, and he always looked forward with pleasure to the visits he paid on those occasions to the Sabbath School. It was a pleasure to him to go through the classes and to see the children taught some of the beautiful prayers and portions of the Bible by teachers who came there of their own free will. There was a feeling of quiet about everything, entirely appropriate to the day of rest. Then after the lessons had terminated, it was a joy to him to see the children massed together in the Hall and hear them sing Psalms and hymns. When it was borne in mind that many hundreds of children who would otherwise spend a portion of the day in idleness were through that school brought to know what the Sabbath meant, that by means of the Sabbath they obtained some knowledge of their moral and religious duties, and had this knowledge conveyed to them so generally it would be admitted that the object of the institution had been accomplished. It was no wonder, seeing the good that had been done, to find Sabbath Schools in other parts of London; and he hailed with satisfaction the establishment of such a school in Stepney by the Rev. Mr. Stern. But it must not be forgotten that the most important constituent of the Sabbath School were the teachers. It was pleasant to him whenever he met the teachers to tell them how highly he appreciated and prized their work. Knowing how hard they worked during the week, they had a right to regard the Sabbath as a day of rest, but instead of thinking of their own comforts they came there heart and soul Sabbath after Sabbath. Not alone the Association, but the entire Jewish community, should therefore heartily appreciate the truly, Jewish phillanthropic spirit that animated the lady and gentlemen teachers. He knew very well that with the best of motives some persons having authority over the teachers, bearing in view how hard they worked during the week, counselled them not to come on Sabbaths. But if that advice were followed, the Sabbath School would have to be closed and a great calamity would be brought upon the Jewish children in the East End. He hoped therefore that the teachers would be allowed to follow the bent of their minds and continue the work for which hereafter they would receive the due reward from their Heavenly Father. The instruction which the children received was of the utmost importance, but it would only be of value if they carried out the teaching they received when they grew older. Much was heard at the present time of anti-Semitism, which was but an old enemy with a new name. It was the old *rishus* which had been experienced more or less ever since the days when their ancestors were in Egypt. There was no doubt that a certain amount of ill-feeling was entertained against the Jews, but in a great measure it was their own fault, and it rested with his young hearers now and hereafter to put a stop to it. If they determined to bear themselves as Englishmen and Englishwomen; remembering that there was nothing in Judaism which should make them different to their Christian neighbours, and if in outward appearance they were as clean and as tidy as non-Jews that ill feeling to which reference had been made would entirely disappear. Difference in religious practices could not produce feelings of enmity in their neighbours. If they kept the Sabbath they might rely on it that Christians would honour and respect them all the more for it. Let them take an example in another direction from his lamented father, to whom even in his last days, as indeed throughout his whole life, nothing was more repugnant than idleness, and if they wished to honour his memory they could not do so better than by fulfilling their duty towards God and their fellow creatures. Let them be strong and of good courage, obedient to the Almighty and listening to the voice of conscience, so that when the course of their lives had ended they might be privileged, with all reverence be it said, to enter God's Sabbath School, where they would enjoy eternal rest. (Cheers.)

DR. ADLER then performed the principal function of the afternoon by handing prizes to about 250 boys and girls.

The Rev. J. F. STERN proposed a vote of thanks to the Honorary Superintendent and Teachers, and briefly spoke of the excellent communal work carried out by Mr. Elkan Adler and his brothers, and of the sacrifices made by the teaching staff.

Mr. ELKAN N. ADLER, in acknowledging the vote, pleaded for a large increase in the number of pupils. He tendered cordial thanks to the Committee of the Jews' Free School for the encouragement given to the Sabbath School by the loan of their premises, and expressed his obligations to Mrs. Lionel Lucas for her generosity in enabling him to give this year a larger number of prizes.

Mr. M. DUPARC, in proposing a vote of thanks to Dr. Adler for presiding, and for his earnest address to the children, referred to the interest taken in the work of the Association by the late Chief Rabbi, and in the name of the meeting conveyed to the Chairman and his family its condolence on the death of his father.

The vote of thanks was carried by acclamation. Dr. Adler having briefly returned thanks, the proceedings terminated with the singing of the National Anthem.

THROAT AFFECTIONS AND HOARSENESS.—All suffering from irritation of the throat and hoarseness will be agreeeably surprised at the almost immediate relief afforded by the use of "Brown's Bronchial Troches." These famous "lozenges" are now sold by most respectable chemists in this country at 1s. 1½d per box. People troubled with a "hacking cough," a "slight cold," or bronchial affections, cannot try them too soon, as similar troubles, if allowed to progress, result in serious Pulmonary and Asthmatic affections. See that the words "Brown's Bronchial Troches are on the Government stamp around each box. Of all chemists.—[ADVT.]

THE RABBINATE—A SYMPOSIUM.

HISTORICAL INTRODUCTION—II.

Sora and Pumbaditha now became the two Babylonian centres of Judaism, until Moses ben Chanoch in the tenth century founded an influential school in Andalusia, and transferred the authority in spiritual affairs to Europe. It is unnecessary to specialise in detail the powers of the Exilarch and the constitution of the Babylonian Academies, or to narrate the vicissitudes which placed now the one now the other in a position of supremacy. It will suffice to point out that, excepting the presidency, the tenure of office by many of the functionaries of the school was often hereditary. The schools soon formed what Graetz well terms a kind of administrative assembly or Parliament. Twice a year, in March and September, questions sent by the communities were regularly settled. When the communities transmitted their questions they accompanied their messages with presents of money, which was divided between the two schools in the proportion two-thirds to Sora and one-third to Pumbaditha, and was then distributed among the members and students. Besides this a regular income accrued, being derived from a species of levy upon districts specially defined for the two schools. Each communal chief held a diploma from one of these bodies. He was called Dayan (civil judge) and Rabbi. He himself selected two colleagues to form a tribunal which had control of marriage-ceremonies, divorces, monetary and business affairs, deeds of gift and inheritance. At the head of the community would be a commission of seven members, called *Parnassim*, who were elected by certain delegated members of the congregation and concerned themselves with communal interests. The activity of the Gaonim differs in some important points from that of their successors; they were independent thinkers who were not afraid of arriving at independent results. The later distinction drawn between *Rishonim* and *Acharonim* was not calculated to encourage this independence. On the whole we must say that from the age of the Gaonim the chief freedom enjoyed alike by Rabbi and community has been in the direction of voluntary *stringency*, a policy which owed its impulse in part to the re-action against the study of philosophy, that resulted from the Maimonist controversy. Mercy is an attribute of strength—the strong judge can be lenient, but not the weak. A Hillel might make concessions even as regards the Sabbatical law, a Moses Sofer, from inherent lack of initiative, dared not agree to far more insignificant modifications.

In the eleventh century (1037) the sway of the Gaonim ceased, and authority in Judaism, under the auspices of the Jewish statesman, Chasdai Ibn Shaprut, was centred in Spain—also the then home of the sciences and of culture. The Spanish communities enjoyed at this period a large amount of independence. But the fanatical persecutors of the Almohades soon drove Jewish learning further North, and thus the twelfth century also marks the great development of the Talmudic study in France and Germany—where Talmudic schools had already been founded—as well as of science in Provence. In France Rabbenu Gershon "the ancient"—or as he was called "the light of the exile"—established in the eleventh century the institution of monogamy in Jewish communities. This was one of the acts of stringency that have been completely approved of by the moral sense of all his brethren in Europe at every subsequent age; and it is a noble illustration of the marvellous influence for good that Jewish authorities frequently exercised. Of course this is not the only instance of an "institution" of an innovating character. In regard to matters of marriage and divorce the Jewish Rabbinical chiefs have often gone beyond the strict letter of the law, in order to prevent collision between ecclesiastical regulations and the law of the land. Attempts to invalidate documents dealing with these subjects on technical grounds have also been at times vigorously denounced. But besides these, there are in the history of the Jews of the later middle ages an immense number of *tekanoth* or institutions, in most of which some additional stringency was accepted freely by Jewish communities. These *tekanoth* as far as we remember, seldom actually introduced a modification on the side of leniency, except indirectly as *e.g*, in the case of the legal status of certain women. What we mean is this. Some pressing offence may have become prevalent in a certain community, let us say *e.g.*, excess in card-playing. Thereupon the members of the community would, through their Rabbi and lay heads, agree to a *tekanah* forbidding card-playing except on certain specified occasions, and under certain defined conditions. Thus, as we have said, there invariably resulted an increase of the bonds of the community, but from another point of view the bonds may be said to have been relaxed. For the enjoyment of these pleasures *on these specified occasions* was thereby legalised, and it became a fixed custom to indulge in them on certain days of the year. Thus the *tekanah* was not so one-sided after all.

It is not to be imagined that such communal regulations would be accepted without some occasional protest. In a case such as we have been alluding to Leo Modena did actually and successfully raise such a protest, but then he was not a layman but a rabbinical authority himself. We sometimes find the general body of the community disowning the acts of their representatives, and even where they did not openly do this, they tacitly did so by absolutely ignoring the recommendations and resolutions arrived at. This is clear from the repetition and re-enactment of similar *tekanoth*. One cause for the non-acceptance of the *tekanah* was sometimes a dispute as to jurisdiction. The communities, even more than their Rabbis, were jealous of the interference of other dignitaries within what the former regarded as their own special domain. Sometimes this even resulted after a Rabbinical Synod, as in that held in Bingen somewhere about 1450. These Synods in the 14th and 15th century were not infrequent, but they were rather provincial than general assemblies. The mode of procedure was this: some leading Rabbi of the district would invite every congregation to appoint delegates—the appointment would be quite voluntary, for no congregation was bound to join the Synod's deliberations nor accept its results—usually two or three from each congregation. The conclusions arrived at were publicly announced by letters sent by the Synod throughout the districts concerned. As to who the delegates were we are not clearly informed, but though the Rabbi is tacitly assumed to be one of them it is not improbable that he was joined by lay representatives, especially if they by their learning or position occupied a station of influence in the community. It must not be thought, however, that these synods were peculiar to Germany, for some of the oldest communal *tekanoth* extant refer to Italian congregations. We may remind our readers that in the famous synod assembled by the first Napoleon, among those whom the Government intended to invite were first the Rabbis, secondly proprietors of land, and lastly other Jews distinguished for probity and intelligence. We have, perhaps devoted rather more space than due proportion justifies to this question of *tekanoth*, because of the extreme importance of this method of communal action; but now we must resume the thread of our story.

(*To be concluded.*)

FOREIGN AND COLONIAL NEWS.

AUSTRALIA.

On the evening of the 6th January a large gathering of the representatives of the Hebrew Congregations of Victoria was assembled at the residence of Sir B. Benjamin, K.B., to present to him an address of congratulation. The presentation was made by Mr. Jacob A. Cantor, J.P., on behalf of the Melbourne, East Melbourne, Ballarat, Sandhurst and Geelong Congregations. A banquet was subsequently held. Among the speakers were Sir B. Benjamin, Mr. P. Perlstein, the Revs. Dr. Joseph Abrahams, I. Myers, M. Saunders, J. Lenzer, Mr. E. L. Zox, M.L.A., and Mr. S. M. Solomon.

AUSTRIA-HUNGARY.

Messrs. Leopold Wolf and Sons, a firm of wine merchants at Eisenstadt, have celebrated the centenary of the existence of their business, and have commemorated the event by distributing 30,000 florins for various philanthropic objects.

FRANCE.

M. Naquet, the Boulangist leader, whose return was invalidated by the Chamber of Deputies after the General Election, has been elected for the 5th Arrondissement of Paris.

GERMANY.

Eduard Salomon, a medical student at Freiburg (Baden), has succumbed to the wounds he received in a duel with a Christian fellow-student, whom he had challenged for having insulted him as a "Jew-boy."

The final returns of the elections for the Reichstag show that the anti-Semitic party numbers four.

As far as is yet known three Jewish candidates for election to the Reichstag, have been successful. They are Herr Bamberger, Radical for Alzey-Bingen, Herr Singer, Social Democrat, for Berlin, and Professor Seelig, Radical, for Tondern.

HOLLAND.

The Rev. A. D. Lutomirski, of Rotterdam, celebrated this week his 90th birthday, He has held many responsible posts in the Jewish community. He only lately resigned the presidentship of the Montefiore Society for assisting foreign Jews passing through Rotterdam, he was a few years ago appointed a teacher of Volapük and is still a teacher of the Jewish deaf and dumb. He is a good linguist, Talmudist and Hebraist.

JAMAICA.

On Saturday, February 1st, a memorial sermon was delivered in the Kingston Synagogue, by the Rev. Solomon Jacobs, the Minister, in memory of the late Chief Rabbi. The synagogue was draped in black, and there was a large attendance. After the Reading of the Law, a Hascaba was offered up, all the congregation rising during its recital, and offerings in memory of the deceased were made.

RUSSIA.

The inhabitants of Paulowna, in the Government of Nijni Novgorod, who are mostly basket makers, have petitioned the Government to allow the Jews to attend the annual market, since the wholesale Christian merchants with whom the petitioners now do business run up prices to such an extent that it is almost impossible to gain a living, whereas the Jews always leave a fair margin for profit. This petition was immediately complied with, and the *Nowosti*, of St. Petersburg, commenting on this occurrence, makes use of the following admirable words: "the request of the basket makers of Paulowna again affords striking proof that the Russian people in general give a better solution of the Jewish question than our anti-Semitic agitators and their newspapers which goad them on. Were Jewish merchants permitted to attend all our market places unhindered, our industries would in such cases have no reason to fear injury from excessive profits. The Jews wish to live but they also let others live."

UNITED STATES.

Colonel Myer Asch died on the 16th at Philadelphia, his native city. He was in Europe when the Civil War broke out. he hurried back from a feeling of patriotic duty, and went to the front in the New Jersey Cavalry. He was made an Assistant Adjutant General to General Pope, and at one time commanded his cavalry in the West. Subsequently he was made Assistant Adjutant General to General Kautz in the cavalry division of the army of the Potomac, and in one of the battles before Richmond he was wounded and taken prisoner by the Confederates. He was so crippled as to be unfit for further active service when he was released, and he was discharged from the army with a brevet colonelcy.

THE CARDINAL MANNING-DR. ADLER CORRESPONDENCE.—The Ultramontane press in Rome, with the *Osservatore* at its head, has been thrown into very bad humour through the publication of the correspondence between the Rev. Dr. Hermann Adler and Cardinal Manning, relative to the alleged Papal approval of the revival of the blood accusation in a recently published French work. Even the Cardinal, who had sent Dr. Adler's complaint to the Pontifical Secretary of State, has not been spared from censure any more than the State Secretary himself. The attacks by the journals in question on Jews and Judaism have increased in bitterness and violence.

M. DRUMONT'S NEW WORK.—The Paris corespondent of the *Daily Chronicle*, in a notice of "La Dernière Bataille," the latest work of M. Drumont, says: Unfortunately it loses much of its all-round interest by the revival of the writer's anti-Semitic hobby. "Le Juif, voilà l'ennemi," is still the author's war cry, and his pen degenerates into puerility when he refers to this subject. Nearly all that he writes he has written before, and his imitators have flooded the bookstalls with anti-Jewish ribaldry. Had M. Drumont thrown his vitriol on the financial or other reprehensible immorality of the age, without bringing in sectarian hatred, his book would have been something of a masterpiece. In its present form it is only a new manifestation of that kind of fixed idea which weakens the hold of any writer, however, talented, on the generation in which he lives.

FEDERATION OF SYNAGOGUES.

On Sunday last the monthly meeting of Board of the Federation of Synagogues was held at the Jewish Working Men's Club, Mr. Samuel Montagu, M.P., in the chair.

The Secretary, Mr. J. E. Blank, reported the receipt from Dr. Hildesheimer, of Berlin, of £39 1s , collected in that city for the purposes of the Federation.

The Chairman said that he had hoped to have been able to propose the name of Mr. Stuart M. Samuel as an Elder of the Board, but that gentleman would not consent yet as he preferred to hold a neutral position for the present. Mr. Samuel had, however, sent a contribution of ten guineas and had asked to be elected a member of the Sandy's Row Synagogue. In dealing with the proposed scheme of the United Synagogue the Chairman said that he felt sure that the intentions of Lord Rothschild were of the purest and kindliest character, but it appeared that he was wrongly advised by those surrounding him. Whilst there were 1,500 vacant seats in the minor synagogues any large new building would prejudice the existing places of worship. It appeared that the Council of the United Synagogue confounded "East London" with Whitechapel, for the figures given of the Jewish inhabitants of "Whitechapel" were considerably exaggerated. The total population of Whitechapel was only 71,000 souls of whom not more than 30,000 were Jews, or about 7,000 adults all told. Letters had been addressed to synagogues in the Federation inviting them to co-operate with the Commitee appointed to deal with the details of the East End Scheme, but the Federation as a body had again been ignored. Still he would counsel the Board to be patient. The principle of the new synagogue had been passed but the local had not been fixed upon so that it was not yet too late to hope that the new building would not be placed too near the existing synagogues. The question which was agitating the community, the election of the Chief Rabbi, was of the deepest concern to the Federation, and he hoped they would be consulted in the matter. He could but hope that Dr. Hermann Adler would be their spiritual chief, a gentleman of the first order and an orthodox scholar. From what Dr. Adler had said to him in the course of conversation and from what he knew of Dr. Adler, he anticipated that if he were elected he would preach alternately in the East and in the West and that he would as far as practicable divide his home between the East and West End.

The Chairman, in bringing up a report from Mr. Lewis Solomon, the Honorary Architect, said that the members of the Board could not be too grateful for the kindness of Mr. Solomon. He had, without charge, personally inspected each of the synagogues in the Federation, and had made a careful report on each. It behoved the delegates to face facts and to remedy the defects pointed out. The Board could not compel the synagogues to do so but did its best to persuade, and he would recommend that in cases where the synagogues had no funds in hand the Federation should materially assist in the expense of any improvements. He warned the honorary officers of those synagogues which were pronounced "dangerous" to close them altogether and to seek amalgamation with neighbouring but safer places of worship. If, unhappily, any accident occurred in any one of them a grave and terrible responsibility rested upon those who kept the buildings open after qualified and authoritative opinion had decided that they were not fit for their purpose.

The Report dealt with fifteen of the minor synagogues, and, for the most part suggested improvements in the sanitary arrangements and also the alteration of the doors of several synagogues which opened inwards. Two synagogues in Fieldgate Street were pronounced to be absolutely dangerous, and in one case (the "Crawcour" Synagogue), the Report stated that in the event of a panic "every woman would be injured and not a few killed," and in the other (the "House of David" Synagogue), that "it is a mercy that no accident has happened so far, and it is only a question of time before something serious must occur." The staircase of the synagogue in Catherine Wheel Alley is said to be dangerous and to require modification. The "Voice of Jacob," Church Street, is said to be "not safe against panic," and it is added that a wooden external staircase there is against the Metropolitan Building Act. The staircase of the Kovno Synagogue (Cock Hill, Sandy's Row), is reported as being continued up "in an unsafe manner," whilst the "Konin" Synagogue, Hanbury Street is "quite safe from a structural point of view, but the doors open inwards, very dangerous in the case of fire." In no other instances are the synagogues pronounced unsafe or dangerous, whilst several are generally commended.

On the motion of Mr. I. M. Boekbinder it was resolved that copies of the Report should be forwarded to each synagogue together with the request that the defects pointed out should be remedied.

Mr. B. Ritter (Kovno Synagogue) said that the synagogue was built twenty-two years ago, but had passed through the hands of a number of landlords and the change had not been beneficial to the synagogue. He agreed with "facing facts" and as soon as the Honorary Architect was appointed, called the members together and urged upon them the necessity for action. At the gathering £100 was promised and £37 was paid at the meeting. Their Chevra was more than a meeting-house for prayer, the members helped each other, the primary condition being that no member should come upon the public charities, and a sum was annually sent to the Jeshiveh of Kovno.

Mr. J. Singer (Crawcour Synagogue) said he would strongly favour the closing of his synagogue, but the members, who on holydays took careful precautions against panic, seemed disinclined to agree with him. He would, however, bring the matter up again.

Mr. W. Kaufman (Catherine Wheel Alley) said that the members were looking out for another local, but the funds were not in a very flourishing condition.

Mr. M. Moses (Old Castle Street) said that the lease of that synagogue having expired, the synagogue would shortly be rebuilt and he would gladly welcome any proposal for amalgamation in neighbouring synagogues. He would undertake that all petty jealousies as to honorary offices should be avoided.

On the motion of the Chairman it was resolved that £50 should be voted to the Burial Society of the Federation.

On the motion of Mr. M. Harris, Mr. S. S. Oppenheim was elected an Elder.

On the motion of the Chairman, it was resolved that the sum of £100 should be voted towards the purchase of the furniture of Dr. Lerner, the minister, and also that the sum of £10 should be forwarded to the Chief Rabbi's Fund.

Mr. I. M. Boekbinder said that he as President of the Spital Square Synagogue had been requested by the United Synagogue to send a representative of his congregation to the Committee appointed to deal with the detail of the East End scheme. He was totally opposed to accepting the invitation and purposed sending a letter to the United Synagogue protesting against the Federation having been ignored and against the proposal for a big synagogue in Whitechapel.

Mr. H. Landau said he hoped that no antagonistic communication would be made to the United Synagogue. He, whilst regretting that the Federation had not been invited to send delegates, could not see that because one part of the scheme was objected to by the minor synagogues they should refuse to send representatives to discuss the other portions. Whilst referring to the scheme, he would point out that Mr. Maurice Hart had, at the Council Meeting, misquoted him. He was said to have approved of the scheme suggesting that two synagogues holding 800 each should be erected. He had not received any notice of that meeting and was not a party to the resolution which had been passed. He would move that the Board having been consulted as to accepting the invitations of the United Synagogue to send representatives to the Committee dealing with the East End scheme resolves, that while re-affirming its disapproval of that part of the scheme relating to the erection of a large synagogue in Whitechapel, it requests the congregations invited to send representatives to the Committee.

The resolution was seconded by the Chairman.

Mr. M. Harris moved as an amendment, that the Federation having been ignored, the congregations should be invited to express their protest and not to send representatives.

The amendment was seconded by Mr. A. L. Davids, and after a discussion in which Messrs. J. Levy, and J. M. Lissack, junr., and the Chairman took part was withdrawn, the original resolution being carried *nem con.*

On the motion of the Chairman, it was resolved that a circular letter should be addressed to the Synagogues comprised in the Federation, inviting them to make a collection on behalf of the Board of Guardians on the ensuing שבת הגדל.

A vote of thanks to the Chair terminated the meeting.

MR. MONTAGU WILLIAMS, Q.C.

Mr. Montagu Williams in his "Leaves of a Life" (Macmillan 1890), does not expressly confirm the statement made in May, 1889, by an esteemed correspondent of ours, who had the means of being well-informed, that the learned police magistrate is the son of a Jewish mother. He writes: "My mother, whose maiden name was Jessie Browne, was the daughter of Robert Browne, Esq , who in early youth went out to the West Indies, and settled at Jamaica as a sugar planter." He makes no assertion, however, as to the religion of this West Indian family of Browne, and perhaps it is otherwise known to some of our readers. There are so many references to Jews in this autobiography that one may suspect a consciousness of Judaism. The anecdotes about Polakim are always best told by story-tellers from Posen. So it is perhaps with Mr. Williams, whose eccentric revelations of his personal weaknesses, his clients' secrets, and his judges' failings, are freely interspersed with reminiscences of Jewish worthies and unworthy Jews. At the Old Bailey it was of course the seamy side of life which came most often under his observation. His principal supporters were Messrs. Lewis and Lewis, of the early organization of whose office he gives an interesting sketch. Among his great friends were the *Telegraph* Levys, whom he knew in Doughty Street and Russell Square, as well as in Lancaster Gate. "A more hospitable, pleasant and unassuming family did not exist. They were strict Jews, and brought up their numerous family according to all the rites and ceremonies of the religion, keeping most rigidly all the Hebrew fasts and festivals."

Sir Benjamin Phillips impressed Mr. Williams, when the latter was at the bar, as one of the best magistrates. He never claimed to be anything but a self-made man, and one day took the lawyer to the Commercial Road in his carriage and pointed out a little bead-shop there, remarking as he did so, "and here my boy is the place where my wife and I first began business by selling beads." Mr. Michael Abrahams and Baron Huddleston are the heroes of a story much too characteristic to be re-printed, but in which the Jewish solicitor does not fare the worse. Another story does credit perhaps to the unselfishness of a solicitor of whom it is told in asserting his client's interest regardless of his own disparagement. Sergeant Ballantine being in a case with a certain solicitor, to whom the writer refers under the veil of the letters K——h, it happened that one of the hostile witnesses also belonged to the Jewish race. Just as the Serjeant was about to examine him, K——h whispered in counsel's ear "Ask him as your first question, if he is not a Jew." "Why, but you're a Jew yourself," said Ballantine, in some surprise. "Never mind, never mind," replied the little solicitor, eagerly, "Please do—just to prejudice the jury."

The Rev Dr. and Mrs. Gaster this week returned to town from their wedding tour.

Mr. Henry Solomon wishes us to state that he has withdrawn his name as director of the Jewish and General Provision Company as proposed.

The Lord Mayor will preside at the Distribution of Prizes to the pupils of the Jews' Deaf and Dumb Home on Sunday March 23rd.

The Lord Mayor will preside at a dinner in aid of the funds of the Association for the Oral Instruction of the Deaf and Dumb on Monday May 12th at the Hôtel Métropole. Sir Henry A. Isaacs may be considered as one of the founders of the Association; he took a leading part in advocating the views of the late Baroness Mayer de Rothschild and a touching interest is given to the Lord Mayor's advocacy of the cause of the Deaf and Dumb by the fact that his two daughters are Deaf Mutes.

Baron Ferdinand de Rothschild M.P., has consented to preside at the Anniversary festival of the City Orthopædic Hospital on June 11th in aid of the Building Fund.

Hampstead Sabbath Afternoon Services.—The Rev. Morris Joseph delivered an address last Sabbath on the subject of "The Synagogue and the Organ." Notwithstanding a snowstorm there was an attendance of over sixty worshippers.

Jewish Working Men's Club and Lads' Institute.—The entertainmen on Sunday evening last was under the direction of Mr. Frank Woolf, and was in every way a success. The programme included songs by Miss Annie Schuberth and Miss Camille D'Arville, Messrs. T. Shale, Templar Saxe, and M. Van Lennep; pianoforte solo Mr. Frank Woolf (who with Mr. Otto Cantor ably accompanied), and violoncello solo, Herr Schuberth. Each performer received a well-merited encore, but the honours of the evening were undoubtedly carried off by Mr. Templar Saxe and his no less talented wife, "Miss Annie Schuberth." The first part of the programme was concluded by a dramatic sketch entitled "A Pair of Lunatics," the characters being taken by Mr. Oswald Yorke and Miss Mary Collette. "Little Mary" well sustained the high reputation of her popular father, Mr. Charles Collette. Mr. Stuart M. Samuel presided.

The Berner Street Board Schools Religious Classes had their annual Examination last week by the Rev. J. A. Gouldstein.

Mr. J. J. Hands Hon. Secretary of the "Owls" Club (consisting of past pupils of Great Ealing School) has been presented with a testimonial in appreciation of his zealous services. The Rev. J. Chapman, President, made the presentation on behalf of the members and Mr. Hands suitably acknowledged the gift.

Mr. John Hyman has been unanimously elected Treasurer (in place of the late Mrs. Jane Isaacs) of the St. James's Philanthropic Society held at Sam's Coffee House, St. James's Place, Aldgate.

In the paragraph inserted last week concerning a presentation to a lady teacher on being transferred from the Chicksand Street Board School, the name was given as Lions instead of Sions.

Holloway's Pills —Invalids distracted by indigestion and discouraged in their search for its remedy should make trial of this never-failing medicine. A lady, long a martyr to dyspetic tortures, writes that Holloway's Pills made her feel as if a burden had been taken off her. Her spirits, formerly low, have greatly improved; her capricious appetite has given place to healthy hunger; her dull, sick headache has departed, and gradually so marvellous a change has been effected, that she is altogether a new creature and again fit for her duties. These Pills may be administered with safety to the most delicate. They never act harshly, nor do they ever induce weakness; they rightly direct deranged, andcontrol excessive action.—[Advt.]

LITERARY INTELLIGENCE.

◆

Dr. Furnivall has set at rest the question which was raised at the time of Browning's death, whether the poet was a Jew. He has been making minute researches into Browning's ancestry and the result is he says, that there is no ground for supposing the presence of any Jewish blood in the poet's veins. On the contrary on July 4, 1757 Thomas Browning, the poet's great grandfather, had his fourth son named Christian.

Mr. W. Heinemann has nearly ready a translation of Renan's "Etude d'Histoire religieuse". The translation is from the author's latest revised edition.

The Rev. S. Singer will read a paper next Sunday afternoon at the South Place Institute Finsbury, on "the Jews in their relation to other races."

Alderman John Symons describes in the Hull *Express* of Saturday the discovery of an ancient local relic. His article is headed "A Ramble Round South Coast Cave."

The *New York Herald* has been publishing a Symposium, to which a Minister of each religious Sect contributed explaining why he belongs to the particular faith he professes. The Rev. Dr. Pereira Mendes eloquently and cogently gave his reasons for his adherence to the Jewish religion. Dr. Pereira Mendes has also published in the *Sunday Democrat*, in which various anti-Jewish leading articles have appeared, an emphatic refutation of the "blood accusation."

M. Gustave Lévy, the distinguished engraver, has presented a collection of his finest works to the Museum at Toul, his native town.

M. Felix Blum, Rabbi at Phalsburg, has published an essay on the ancient Sanhedrion of Jerusalem.

M. Armand Kaminka, a Russian student, has written a small work issued at Berlin, entitled "Studien zur Geschichte Galilaea's."

"Asrael," the opera by Baron Franchetti of Reggio, which has already become famous in Italy, was last week produced for the first time in Germany at the Stadt Theatre, Hamburg. The production was a complete success.

The Chinese General Tseng-ki-Tong, Military Attaché to the Embassy of the Celestial Empire in Paris, has published in the *Gaulois* an article on the Jews in China, in which he denounces the anti-Semitic movement.

M. Moïse Schwab has completed his translation of the Jerusalem Talmud. An important fascicule containing the introduction and the general Tables has just appeared together with a reprint of the first volume (Berachoth).

A fortnightly journal, devoted to Jewish interests, has just seen the light at Adrianople.

The Jews of Egypt have had for some time an organ of their own, named "Al-Hakikah." It is published three times a week by a Jewish bookseller, Saragi Misrachi. Being edited in Arabic, it is largely read by Mahomedans, including the Khedive and the Mahdi.

Writing in *Melusin* on Mr. Joseph Jacobs's recent edition of "Æsop's Fables," A. Barth, the famous author of the "Religions of India," describes it as "the most complete and the most scholarly study that has been made since Benfey on the great question of the migration of fables; the criticisms of the author show him to be as learned as he is well informed."—Mr. Joseph Jacobs's style is never dull; this is the opinion of the reviewer in the *Athenæum*. Mr. Jacobs's work has been received with marked favour, and we understand that the sale has been very large.

A memorial to the literary activity of the late Heer M. Roest (of whom a biographical sketch from the pen of Dr. D. Kaufmann appeared in the *Jewish Chronicle* of the 3rd January), is to be found in a pamphlet giving a list, compiled by J. M. Hillesum, of the principal productions of our lamented Dutch confrère. The list is divided into the following sections: bibliography, catalogues, reviews, history and journalism. The variety of the compositions testifies to the fertility of the deceased writer.

Dr. Hermann Klueger is engaged on a history, in German, of the Jews in the Babylonian Captivity. The first part has appeared at Breslau.

Messrs. Chapman and Hall will publish immediately an English translation of the latest volumes of M M. Perrot and Chipiez's "History of Ancient Art," dealing with Sardinia, Judæa, Syria, and Asia Minor, and thus including the so-called "Hittite" art. The two volumes will have nearly 400 illustrations.

Dr. S. M. Schiller-Szinessy, Reader in Talmudic at Cambridge, is prevented by the state of his health from continuing his lectures at present.

An addition to the Heine literature has been made by Charles A. Kalischer in Heinrich Heine's "Verhältniss zur Religion," which has been published at Dresden by Oehlmann.

Another French work on the Jews has lately appeared. It is by J. Lémann and is entitled "La Préponderance Juive, ses Origines."

The next issue of the publications of the Mekizé Nirdamim Society in Berlin will include a Commentary on the Book of Job by Rabbi Nissim מסגות, of the 12th century; the Vitry Machsor, 1st part; Hilchot Gedolot, 2nd part; the Mishna Commentary of Maimonides, 3rd part.

Mr. Gladstone has now all but finished his articles on the Old Testament for *Good Words*. The first on "The Impregnable Rock of Holy Scripture," will appear in the April number, and this will be followed by others on "The Creation Story," "The Mosaic Legislation," "The Psalms," "The Methods of the Old Testament," &c.

Mr. Alfred Moore, of the London and National Dental Hospitals, has gained the first prize (a medal) for each of the following subjects: Dental Anatomy, Materia Medica and Metallurgy, and also a Certificate of Honour for Dental Surgery.

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A DEEP BASS VOICE WANTED for the choir of the Bayswater Synagogue. Apply on Sunday next, at five o'clock, to the Choirmaster, Mr. de Barathy, at the Synagogue, Chichester-place, Harrow-road, near the Royal Oak Station.

TRAVELLERS WANTED. — J. HARRIS and SONS. Watch Manufacturers and Jewellers, of 17, Devonshire-square, Bishosgate, London, E.C., and 104, Corporation-street, Manchester, are open to engage several energetic and thoroughly trustworthy men to work the West of England, and to reside in Bristol. They also have vacancies for Lancashire and the North. Applications for the latter must be made to Manchester. Guarantee for honesty for £100 required.

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THE GIRTON GOVERNESS and SCHOOL AGENCY.—MADAME AUBERT introduces English and Foreign Governesses (finishing, junior, nursery), teachers, companions, lady housekeepers, and recommends schools and educational homes. Madame Aubert's Governess List, post free 3½d., 27, Regent-street, Piccadilly-circus S.W.

A GERMAN LADY (26 years) with highest Government certificate requires RE-ENGAGEMENT in a family or school as resident or daily teacher. Thorough German, English, French, music, usual subjects. Three years' reference in London. Answers stating terms, to be sent to Miss N., Hereford House, The Grove Boltons, South Kensington.

AN Experienced YOUNG LADY seeks further ENGAGEMENTS to teach Hebrew. Address 575, Jewish Chronicle office.

FRAULEIN ZUCKERMANDEL (Diplomée), is DESIROUS of obtaining an ENGAGEMENT as VISITING GOVERNESS in a Jewish family; or in return for board and lodging would give two or three hours' tuition daily. Subjects:—German, French, Music, Painting, Fancy Needlework, and Hebrew. Reference is kindly permitted to Dr. Friedländer, Tavistock-House, Tavistock-square, W.C. Address 38, Woburn-place, W.C.

A GERMAN GOVERNESS with several years' London experience in teaching thorough English, French, German, Hebrew, advanced Music, drawing and needlework, wishes for daily, morning, or afternoon engagement. Highest testimonials and references. Address G., 73, Newington Green-road, N.

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MISS EMILY VAN NOORDEN, Pianiste, begs to Announce she GIVES LESSONS at her own or pupils' residences. Engagements accepted as accompaniste or to join in concerted music. For terms, &c., apply at 72, Ladbroke Grove-road, W.

RE-ENGAGEMENT wanted by a Lady as HOUSEKEEPER, Companion, or any trustworty position. Thoroughly experienced. Highest references. Address 686, Jewish Chronicle office.

WANTED a SITUATION by a young Lady as USEFUL COMPANION, Housekeeper, or any place of trust. Thoroughly domesticated. Good needle-woman. Excellent references. Apply Blanche, 82, Great Thornton-street, Hull.

LADY and GENTLEMAN having a handsomely furnished residence in the healthiest suburb of London, would be glad to RECEIVE a gentleman or married couple en famile. Excellent cooking. Strictly private. Address A. D. S., Deacon's News Rooms, Leadenhall-street, E.C.

LOAN OFFICE.—A Jewish gentleman, well connected, with fifteen years experience, is desirous of meeting with a person with capital, to FINANCE ADVANCES with ample security. Good interest guaranteed. Apply 801, Jewish Chronicle office.

HIGHBURY NEW PARK.—To be SOLD, a desirable FAMILY RESIDENCE fitted with all modern conveniences and in perfect condition for immediate occupation, having been recently decorated by a first-class West End Firm. The house stands in a large garden, and contains 4 reception rooms, 6 bedrooms, bath room, and necessary domestic offices, and is fitted with hot and cold water. Possession can be given at once, or to meet purchaser's requirements. To be viewed by appointment. A. C., Strafford House, 19, Highbury New Park, N.

WANTED, in a Jewish family near Strand, FURNISHED SITTING and Bedroom, with or without Board, for young lady studying for the stage. References exchanged. Address N. C., 17, Bishop's-road, Bayswater.

A Highly Respectable Lady will be pleased to RECEIVE 2 or 3 GENTLEMEN as BOARDERS or Partial Boarders. Vicinity, Maida-hill. Every home comfort, late dinners, cheerful society, bath hot and cold. Address 751, Jewish Chronicle office.

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A LADY living in Portsdown-road' Maida-vale, is desirous of taking either ladies or gentlemen as BOARDERS, or would Let Apartments. Every comfort and good cuisine. Address C. G., 105, Boundary-road, St. John's Wood, N.W.

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SUPERIOR BOARD & RESIDENCE with every home comfort. Terms moderate. Address, The Misses Ansell, Jamaica House, 22, Bedford Place, Russell-square, W.C.

TWO GENTLEMEN (friends) can be ACCOMMODATED with a large well-furnished double-bedded room with BOARD, in a small family. Bath hot and cold. Late Dinner. Every home comfort. Terms moderate and inclusive. Address K., 16, Beresford-road, Canonbury, N.

JEWISH COOK WANTED, 4 in family. No children. Housemaid kept. 68, Elgin-avenue, Westbourne-park.

WANTED a Good Jewish COOK for country. Apply 35, Oriental-place, Brighton.

WANTED MOTHER'S HELP able to undertake the charge of 4 children, all of whom go to school, and make herself generally useful (with knowledge of music). State salary, age, and particulars, Mrs. E. Freedman, 13, Burnbank-gardens, Glasgow.

WANTED by a French lady (Government diplomée), DAILY, morning or afternoon ENGAGEMENT. Teache French, German, Hebrew, English, music and needlework. 10 years' experience, 7 in Germany, 3 in England. Good references. Address 729, Jewish Chronicle office.

A Lady recommends a good MONTHLY NURSE (Certificated). Apply 34, Cantlowes-road, Camden-square N.W.

GERMAN Jewish young lady of respectable family, very well experienced in nursing children, with best testimonials from Germany and Holland, WANTS ENGAGEMENT. Address Miss Emma Woolf, 269, Venloerstr., Cologne, Ehrenfeld.

SITUATION WANTED as USEFUL HOUSEKEEPER for cooking, needlework etc., or thorough good cook where e Kitchenmaid is kept. Now disengaged. Good reference. Address, 789, Jewish Chronicla Office.

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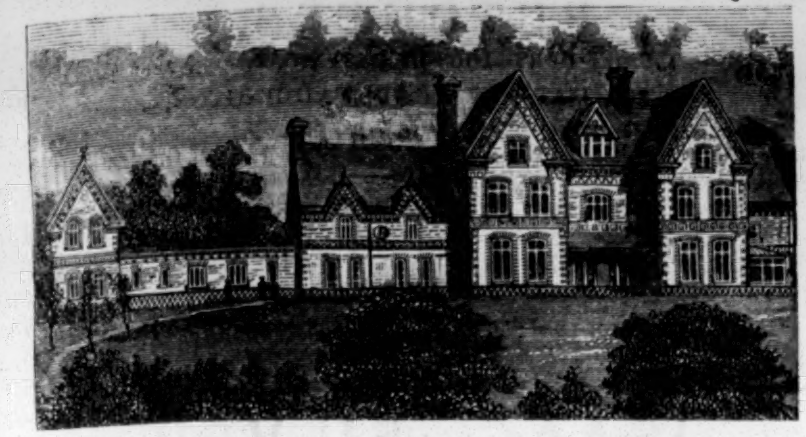

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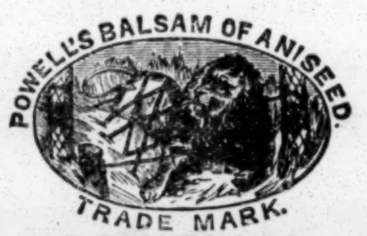
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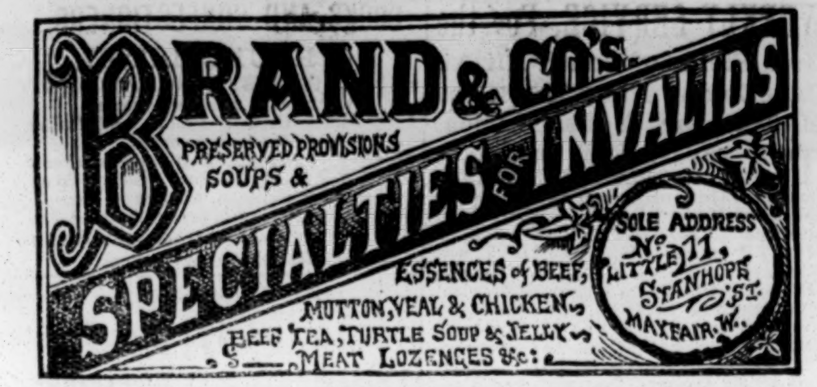

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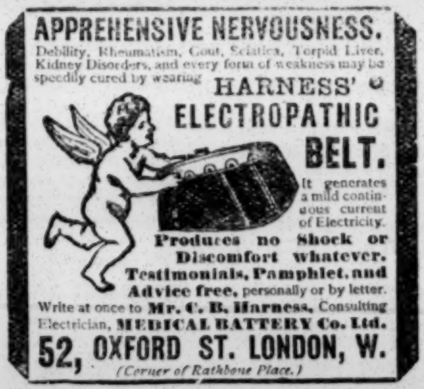

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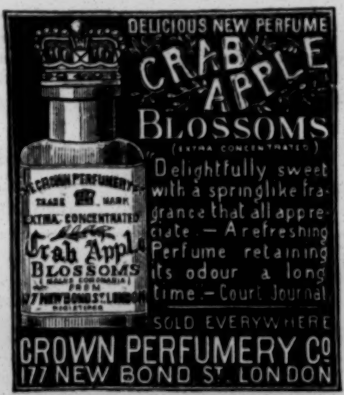

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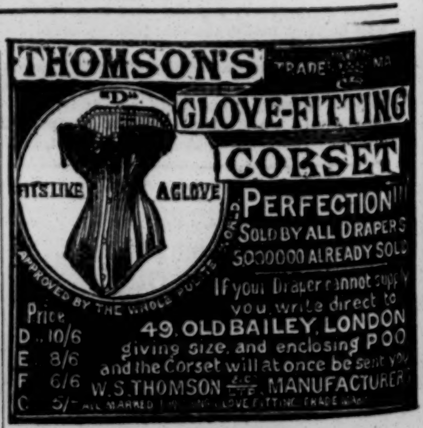

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